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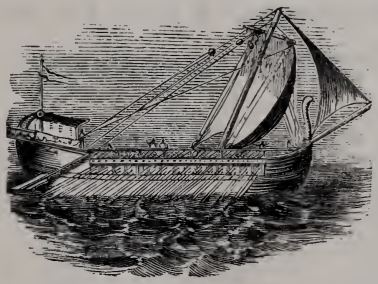
CHRISTIAN WORK;

OR,

THE NEWS OF THE CHURCHES.

NEW SERIES, VOLUME I.—1867.



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1867.

THE Editor of CHRISTIAN WORK; OR, THE NEWS OF THE CHURCHES, in concluding the first volume of the New Series, would direct attention to the great variety of information given in this journal from all countries of the world, as to the progress of the kingdom of Christ. The Table of Contents shows that there is no part of the vast field overlooked. CHRISTIAN WORK occupies a position peculiarly its own, seeking to stimulate Christian sympathy, not by theoretical essays upon union, but by the Apostolic method of showing what the one Divine Spirit is accomplishing among all peoples and nations. Even its articles are all of a practical nature, seeking only to furnish a more comprehensive view of special spheres of work than can be given in the current intelligence. No efforts will be spared during the coming year to make this journal more and more efficient; and the present readers are earnestly solicited to assist by every means in promoting the extension of the circulation. At no period can this be done so effectually as before the commencement of a new year.

LONDON, *December, 1867.*

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CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

FRANCE IN THE PRESENT CRISIS.

Turmoil, confusion, loud babblings, premature aspirations doomed to failure; soundings of the war-trumpet, unexpected peace, energetic preparations for the gathering of all nations in harmonious emulation, and projects upon projects for the strengthening of armies; unsolved problems, and withal hurryings onward and ever onward to an unknown and generally dreaded future, a gulph whose emanations blind, and intoxicate, and madden—such has been the year 1866 to France.

In politics abroad, apparent failure; no preponderance acquired in Mexico, no aggrandizement obtained in Europe; but a gathering up, a powerful strengthening, a quiet constant feeling of the European pulse, observers in every land giving the measure of sentiment and the temperature of opinion, a cool, calm waiting-time with the imperial master. At home, impulse given to every thing but freedom; science, manufactures, trade, public instruction; even associated labour is making fair headway. The international exhibition for 1867 is drawing out the powers of thousands, and giving work to millions and hope of fortune to millions more.

In religion, the steady progress of materialism points to a future of universal confusion. Man, casting off the consciousness of his spiritual nature, strives to be independent, and boasts that he is at the top of *animality!* Independent morality is putting the question, "whether a moral sense exists?" Truly extremes meet. This is propagated throughout France with fearful rapidity by the press in every attractive form. Deism is overpast by a thousand miles. The influence glides in everywhere; it finds openings in almost every heart, and congenial soil when it enters. The poison from without warms up the lurking poison within. Man-worship, self-worship is the tendency of the day; "Ye shall be as gods," has never been unlearnt.

The recoil of Atheism from Christianity is immense; it is not, as in former years, a simple recoil from Romanism, it is a turning-away with disgust from every idea of revealed religion. Doubtless the follies of Rome gave the first shock, and the inconsistencies of Christendom gave the second, loosening the bands woven by mothers' lips about the infant mind; but it seems now a deeper and more tremendous hate, even the one spoken of by our Lord: "Every one that doeth evil, hateth the light." This it is which has brought some few honest and long-sighted Christians to give a brother's pressure to hands extended above impassable barriers, while keeping their footing firm on the rock of God's revealed word.

On the other hand, the recoil of Ultramontanism from the written word of God gives but greater impetus to Atheism, by presenting a caricature of Christianity as disgusting to what exists of moral feeling as it is antagonistic to the Gospel.

Whether the hour is at hand when the great Babylon will be cast like a millstone into the sea, and the way thus be opened for the last great onset upon the word of God, or whether it be delayed, the prelates in France, Gallicans and Ultramontanists, are vigorously calling attention to signs of the times, and predicting woes against the kings and peoples who come not to the rescue of —Rome! Infidels delight in telling them that Rome will merge quietly into the capital of Italy, and the Pope be left to govern his church, without the smallest perturbation in public affairs.

There are thus two great influences in vigorous

operation. *Infidelity* in all its shades, from almost imperceptible Rationalism down to rampant Atheism, making rapid headway, insidious or violent, and looking for a glorious future of harmony and happiness, through the efforts of science, the destruction of positive doctrines of religion, and of all clerical bodies; and *Superstition* in all its shades waxing faint, and commencing the loud lamentations predicted, "Alas, alas! that great city! for in one hour is she made desolate." In one of the many effusions read by all, the virulent Ultramontanist cries, "I am the man whom a power stronger than his own will sent stalking over the ramparts of Jerusalem, invested but yet proud, and crying, 'Woe! woe! woe! to the city and to the temple!' And the third day he added, "Woe unto me!" and fell dead, pierced by an enemy's dart." In France, among the millions who cling to Rome, all are not Ultramontanists, the shades are innumerable, as in scepticism. The eloquent Carmelite, now preaching to overwhelming crowds at Notre Dame, divides them off into two parties: "Among us Catholics," he says, "there exist two schools; one, most generous, advances and says, 'No compression! absolute liberty! the Church is strong, because she is truth and love. Let her but speak and act, teach and suffer; let her shed the unction of her prayers towards heaven, and the unction of her sacraments towards earth, and she will triumph without the aid of any secular arm.' This school is, as I have said, very generous; but when it carries things to such extremes, it becomes chimerical. The other school—whose language and attitude (I say it with pain) repel too often those who feel as I do, but which rests, nevertheless, upon great truths—says, 'Truth and charity! very well; but you are in a fallen world. Man is bad by the transmission of original sin; in the faculties of the individual man, and even in the powers of the social man engrafted on the individual, there is a permanent rebellion against the reign of truth, righteousness, and charity. Together with the force of persuasion there must, therefore, be a force of coercion—the sword; and as the hand of the Church may not bear the sword, she needs the support of the secular arm.'"

Protestantism in France is weak. The fight with strengthening Rationalism within absorbs the vital strength of many, besides turning aside the outflow of that vigorous love to the souls of men which alone makes missionaries and martyrs for Jesus. Then, petty interests and, we blush to say it, jealousies, and divisions, grieve the Spirit. Iniquity, or rather, eyes which see iniquity in others, abound; and, consequently, love grows cold, and doubt is cast on the power of the simple Gospel of God to save souls. Suspicion hovers over souls whom the Lord has called, and timidity is marvellously increased. Funds have fallen off through these and other causes; and, instead of augmenting the number of labourers, sowers, and reapers, the staff has been considerably thinned. The Churches do not in general stand out like lights upon a hill, giving out light and warmth around, but are oftener like a dim ember smouldering under the ashes. The Lord help them! He has promised not to extinguish the smoking flax. Life, however feeble, is still life, and may be revived. The need is felt, and prayer is made. To contend with the gigantic foes springing up around, the whole new man requires energizing, and the Lord can do it. Where the energy of spiritual life is received, there we also perceive the blessing; man is nothing, the Lord Jesus is exalted, and souls are saved. This is perceived in all the Protestant sections, to the exclusion of none. In the Lord there is no respect of persons, nor of sects either; but in every one, he that feareth Him and worketh righteousness is accepted with Him. How this throws contempt on all undue striving about non-essentials, and places the individual above the system! New churches, new schools, have been opened during the year, here and there; series of lectures have been given, and the press has been active. We seem to have all the machinery needed for great advance; but it is rarely connected fully with the motive power; and the need is not sufficiently perceived, or energetically acted upon.

Israel, one of the great foundation-stones of an approaching future, is moving, almost unconsciously to itself. In France the Jewish population is about 100,000, small compared to other nations; but the Israelite Universal Alliance was formed in France, and from the centre which moves the world by its social tendencies, its chivalrous feelings, its brightness of wit, its vigorous resolution, this alliance begins to call on the dry inhabitants of Ezekiel's valley of vision to arise. There is a shaking, that is all as yet; rationalistic infidelity has undermined the faith of the French Israelite. The need of emigration is felt by Jews of other nations, and applications are made for aid; Palestine and America are proposed, but it is remarkable that American Jews are immigrating into Palestine. The im-

pulse will be probably given by the Gentiles. Very little attention is paid to Israel by French Protestants, but interest is taken in them by others, not in a religious but in a scientific point of view. A writer, a member of the Institute, says: "The greater part of the events of the French Revolution are, so to speak, copied from the events of the last Jewish war. On both sides we find the same indomitable patriotism, the same horror of the dominion of the foreigner, the same love of liberty, and also the same blind party hate. I declare from the bottom of my conscience that never did nationality perish in a grander or more worthy manner than the Jewish. . . . Never at any time did a nation suffer so much, nor throw itself so bravely and entirely into the jaws of death to escape the most poignant of misfortunes, invasion and servitude by the brutal force of foreign armies. Honour, then, to the illustrious martyrs of Jewish patriotism, for they paid with their blood the right of transmitting to their descendents the remembrance of the finest resistance ever made by the weak against the horrors of conquest."*

The plan on which the Exposition of 1867 is formed is grand in many ways; and the extreme lucidity of idea with which it is laid out will be greatly admired, while the comprehensive nature of its arrangements will meet every point of human science. Great attention has been given to every thing intended to improve and raise the moral standard in all classes of society; educational matters and the well-being of the masses are receiving the minutest examination; it is under this head that various societies will exhibit their books within the walls, and that a space of ground in the Park has been given for the Missionary and other agencies. May this immense gathering from the world's ends be directed not only to the material and moral improvement of men, not only to the drawing together in harmony of those whom oceans and mountains divide, but, unwittingly, to the spiritual good of many. Some few look upon it with apprehension; but the wholesome view is to raise the heart to the Lord to whom belongs the earth and all its fulness, to make it an instrument of eminent blessing to souls. It is an unique opportunity for the Christian to act prayerfully, prudently, and resolutely. Few even seem to understand this, but we trust that 1867, ushered in by fervent universal prayer, will be a year of glorious harvest for the great husbandman, ere the threatened treading of the wine-press commence.

* "Last Days of Jerusalem," by M. de Saulcy.

FROM MOHAMMED TO CHRIST: A STORY OF THE PRESENT.

I. JESUS CHRIST; NOT MOHAMMED.

Hafiz was born in Damascus in the year 1845. His father was of a good Turkish stock, and his mother also belonged to a well-known and respected family settled in Constantinople. When Hafiz was three years old, he was brought by his parents to Constantinople, and lived with them in the suburb of Galata. He was brought up in the strictest ways of Mohammedism, so that when he was only seven, his mother brought a Turkish Imam, who was to teach him their religion. He remained with him till the lad was fourteen, instructing him in the various religious duties considered necessary for one of his age and position.

When he was twelve he had completed the usual course of study for a boy of the better class; and, from his twelfth to his fourteenth year, went again over the chief points he had learned, studying especially, and with more minuteness, the Koran. During the second period of study he came, in one of the chapters (or as it is called in Arabic a *sura*) of the Koran, to where it was said that God had bestowed on the world four books, which he had written with his own hand, to teach men the right knowledge and right worship of God. These four books were the Koran, the historical books of the Old Testament, the Psalms, and the New Testament. He thought at once of asking his teacher about the other three books here mentioned. His answer was, that to punish the godlessness of the human race, God had taken away these other three books from off the earth; that all men, above all, Christians, were cursed by God, and, like dry wood, only good for the fire; that God had left only the Koran, because none but Mohammed could save men.

The question that had been thus started was

not disposed of by this answer. It continued to trouble him. One day, about that time, he took a walk, accompanied as usual by his black slaves. On the way they passed a simple-looking man who had books for sale, and, as they passed, the young man's eye fell upon the title of a book, which was indeed the Bible in Arabic. He took it up, opened it, and saw by the headings of the pages that it contained the very books of which his teacher had assured him they were not any in the world. Full of surprise and joy he begged to know the cost of such a volume. It was only five francs; so he counted out the money, and carried off the book in triumph to his mother as so much booty. She was angry with him for having paid so little; he must have wronged the merchant, she told him, and given too little, for the paper alone was worth four times as much. She gave herself no peace till she had seen the colporteur—for such he was,—and begged him to take more money for the book. Her amazement may be conceived when he stuck to his price, and would take neither more nor less.

For two years he studied his new treasure with the greatest industry, and unknown to his father, teacher, or any one except his mother, and she preserved the secret. During this time he read the Scripture six times through from beginning to end. By-and-by he began to compare the Koran with the Bible, and as he noticed that many passages of the former were clearly taken out of the latter, the conviction forced itself on him with irresistible power that the religion of the Koran was false, the religion of the Bible was true. He called his teacher to his room, and with the gestures peculiar to Orientals, he drew his sword, swung it over the Imam's head, and cried, "Come sir, tell me the truth, and I will spare your life; and if not, you die on the spot."

"Speak," said the teacher; "What do you mean?"

"Shall we pray to the creature or the Creator?" Hafiz replied.

"To the Creator, beyond all doubt."

"If that is so, why have we left off praying to the great God that we may pray to one who is a sinner like ourselves?"

The teacher made no reply, and his scholar continued:—

"Mohammed was a man of no education. He was a camel-driver; an orphan who could neither read nor write. Now, is it right to make this ignorant man our object of prayer?"

With these words he opened his Bible, pointed with his finger to the page, and said, "This book is the Truth; the Koran is a lie." The teacher was wrathful beyond measure; but his pupil, full of resentment that he had left him so long in ignorance of the truth, ordered him to leave the room, and never to appear in his presence again.

The teacher hurried to his father, and related all that happened. Full of amazement and alarm, the father betook himself to his son, and asked him angrily, "What do I hear of you? Who is the Saviour in whom you believe?"

His son replied that he believed in Jesus Christ the Messiah; that He and not Mohammed was the true Saviour. The Koran is a cheat and Mohammed a liar; truth came from Christ alone.

Beside himself with this simple and heroic confession of his son's faith, the father seized him, threw him on the floor, and drew his sword and strove to cut off his head. Young Hafiz bears the mark in his neck to this day; and he had certainly been killed, but that his mother and the servants rushed in on hearing the noise. They were able to save his life; and his mother's parents joined their entreaties with hers. They advised his father to keep the lad in some sort in confinement; and while allowing him all the usual pleasures and necessities of his social position, never to let him leave the house without the most jealous supervision.

Hafiz's father took their advice, and his son lived in this seclusion for three years, from his fourteenth till his seventeenth year.

During the first seven months of his imprisonment his wounds chained him to his bed; but as he began to receive strength, his desire for the beloved Bible which his father had burnt, gathered strength also. He earnestly begged his mother to procure him another copy, and she whose only son he was, and who clung to him with the tenderest affection, could not resist her prayers. She sent the two slaves who had accompanied him in his eventful walk with orders to purchase a Bible, and during the remainder of his confinement he busied himself entirely with studying the book he had won. He never lost hope that he would see the day when he could openly be a Christian. He prayed without ceasing to God that He would make it possible for him to confess the Christian faith, and to become publicly a Christian. If that now happened he was persuaded he would see the Lord Jesus Christ himself; for he understood the promise, "Where two or three are gathered together in my name, there am I in the midst of

them," as if Jesus would literally make Himself visible in bodily form to his assembled disciples, and believed firmly that he needed only to mix with Christians in order to behold his Saviour in the flesh.

II. THE WAY TO ROME.

The burning desire to be among Christians came at last to be fulfilled. He had completed his seventeenth year when two of his half brothers determined to make the pilgrimage to Mecca. The Turkish priest advised his parents to give up Hafiz to them, in the hope, as they expressed it, that on the grave of the prophet the wicked spirit would be driven from him, and the false disciple of Mohammed would return as an honest believer.

Their father made the necessary preparations in the spring of 1863; and on the 1st of April the travellers left Constantinople in a ship bound for Beirût; and from Beirût they took the steamer to Alexandria. A Roman Catholic missionary bishop was also on board on his way from Syria. One day as Hafiz sat in the saloon reading the 34th Psalm, the bishop passed by, and, looking over the young man's shoulder, remarked, "That is the book of Christians; and you are a Mohammedan. How do you come to read it?" He replied that it was a book for which he had an extraordinary esteem, and it lay upon his heart to find out Him who was its chief subject. After some conversation, the missionary referred him to Rome as the centre of Christian light, gave him a letter to the Propaganda; and, on arrival at Alexandria, procured for him a passage in a steamer to Rome.

III. REDEMPTION FROM THE HOUSE OF BONDAGE.

Soon afterwards Hafiz was formally received among the pupils of the *Propaganda*. A missionary priest came to him every week and heard his confession in his mother tongue; while every evening he was conducted to the church, where he prayed the rosary and heard the mass. He had the fullest opportunity to observe the overladen ceremonial of the Church of Rome, and the impression which it made upon his mind was one of decided and unmitigated disgust. Brought up from his childhood in the Mohammedan horror of all idolatry, he found himself surrounded with nothing but idolatrous images.

Every week he had to appear before the Pope, and at every visit he begged persistently for his Bible which had been taken from him; and the Pope at last said to him, "It was a bad book, a book of heretics; everyone who read it came under ban, and was excluded from heaven. He was now a child of the Roman Catholic Church, and he dared read it no longer." "I am a Turk," Hafiz replied; "I am no child of the Roman Catholic Church. I love Jesus Christ; I love them who love Him; and out of this book I have learnt to love and know Him."

The Pope, however, was not to be moved from his determination, and would not return the Bible.

Meanwhile, the more Hafiz saw of the ceremonies of the Church, the more his spirit resisted them. He felt as if he lived among heathens, and he began to compare his situation with that of the Israelites in Egypt. To him it was at least clear that Rome was a house of bondage. When this mode of life had lasted about a month, he begged permission from the Pope to take a pleasure trip to Naples—go to Naples for change of air, and reside in the Christian College. He hoped in this way to overcome the impressions which lay with such a burthen on his spirit. When he received permission, he cried in his heart to God, that He who had freed him from Mohammed would also free him from this yoke of Pharaoh, and redeem him out of Egypt.

Furnished with letters of introduction from the Pope and some of the cardinals, he reached Naples and took up his abode in the Christian College. The day after his arrival he took a walk with one of the priests, and directed his steps to the bookshop which he remembered vividly since his first visit. As he opened the door of the shop his companion drew him back; but he resisted, and pressed in. He was pleasantly received by the bookseller, and commenced a conversation as well as his deficient Italian would allow him, and filling up what was lacking by signs. He gave the bookseller to understand that he wished to purchase a Bible, and to know where the author of the book was to be found. The man replied, that there were missionaries in Naples who preached the doctrines of the book, and offered to bring him to them. Hafiz accepted the offer without noticing the opposition of the priest, and was brought to our Evangelical clergyman, with whom he at once entered into conversation. His imperfect Italian was a hindrance here also, but by help of signs and gesticulations, and a short account of his history, which had been drawn up by the bishop from Syria, and which he handed to his new acquaintance, he was able to make him acquainted with the principal points of his life. The clergyman hastily summoned some friends, who took a warm interest in

the work of evangelization in Naples, and when they had spoken with the young convert, they told him that if he really loved Christ and hated idolatry, the best thing he could do would be to remain with them, and they would protect him. At the time he believed that he could not remain, but he promised to return the next day. His Romish friends, however, had no sooner learnt that he had made the acquaintance of heretics, than they took measures to prevent him returning to his new friends, and without losing any time they sent him back in all haste to Rome.

The Pope now determined to send him to some Jesuit seminary out of Italy; but, as Hafiz decidedly objected, and declared he would rather remain in Rome, he continued in the College of the Propaganda, feeling his position every day more painful. With the help of friends he was able to write about three times to the acquaintances he had made at Naples, but they could not answer him, as all the letters sent to the Propaganda were opened and read; and though they begged of a friend in Rome to seek him out, it was easy for the authorities to prevent an interview.

To overcome the impressions which had been made on the mind of Hafiz, he was required to go six times through the Exercise of S. Ignatius, which each time lasted for eight days. His health and his nerves were both shattered through this severe discipline, but his opposition to the Romish ceremonial did not diminish. Oppressed and exhausted at last in body and soul, he begged to be sent back to his father. In this doubtful expedient he thought he saw the only means of rescue from a position which had become intolerable.

This was in March, 1865. The answer was at first a decided negative. Better for him, it was said, to die of hunger in Rome, than to return to Turkey and lose the blessing of his baptism. It happened, however, that a Turkish general, a Christian formerly in name, but who had become a Mohammedan, arrived in Rome. Hafiz met him, and told him his wish to return to his own country; and the general, who was a man of great influence, spoke at the court in favour of his young countryman. Permission was then, though reluctantly, accorded to him to take the journey; but his departure was delayed from week to week, and from month to month, until at last he wrote to ask his parents for his travelling expenses, and received the money from his mother.

He now went to the Pope and asked him distinctly for permission to leave. The Pope expressed the hope that he would remain a true follower of the Church of Rome. Hafiz replied by asking for his Bible, but was told it was not a fit book for him as a member of the Church of Rome. After some words were interchanged, the Pope at last asked him, did he not believe that he was the Vicar of Christ? Hafiz answered that he could not believe God would entrust such an office to a man, since men themselves do not trust one another. "I see in you," he continued, "an aged and venerable man; but I cannot recognize in you the Vicar of Christ."

In spite of this decisive answer, permission was granted for his journey. Accompanied by a friend, who was to keep a constant watch upon him, he embarked at Civita Vecchia for Marseilles, where he landed in September, 1865. It so happened that the evangelical clergyman he had seen in Naples had spoken to him of a friend he had in Marseilles, and advised him if he was ever in France to seek him out, handing him his address. Having eluded the vigilance of his companion, he went directly to this gentleman; but, as the one did not understand French nor the other Italian, their conversation was maintained through an interpreter. The Frenchman telegraphed to Naples for information, and received a satisfactory telegram in reply. But as he could not remain in Marseilles, and as it was best for him to return to Italy, friends in Nice and Genoa were made aware by telegraph of his coming, and he was entrusted to their foresight and care. A second time he was able to elude his companion, quietly left the hotel, went straight to the railway station, and took the train for Nice. A friend was here waiting to receive him, who passed him to other friends in Genoa, and they in turn to Florence, where at last he found a resting-place. He was received with the greatest hospitality and kindness by the director of the Waldensian Seminary, and remained for five months under his roof, experiencing all possible sympathy and help. During this time he made the acquaintance of a Berne lady who had passed the winter in Florence, and of Miss Burton, whose labours among the Italian navvies and soldiers are so well known. The homeless convert inspired both those ladies and many others with the warmest sympathy, and they anxiously consulted what was best to be done. The first thought was that he should remain in the theological seminary and complete his education there; but, on further consideration, it was felt

that a more elementary instruction, and a position more suited to his peculiar wants, were necessary. A place in some family, where he would have the help and supervision of an intelligent Christian man, seemed most suitable, and, through his Berne friend, a place of that very kind was found in French Switzerland, where he is now receiving an education that will qualify him afterwards, should God bless his studies, and show him the way, to be a preacher of the Gospel to his countrymen.

KAREN VIEWS OF THE SPIRIT WORLD.

The well-known missionary, the Rev. F. Mason, thus describes the Karen views of the future state:—

Karen ideas of a future state are confused, indefinite, and contradictory. They seem to be a melee of different systems. That which appears to me indigenous Karen, corresponds to the notions of the American Indians. It represents the future world as a counterpart of this, located under the earth, where the inhabitants are employed precisely as they are here. When the sun sets on earth, it rises in the Karen Hades; and when it sets in Hades, it rises on this world. The following story is adduced by the Karens as proof of the accuracy of this cosmology.

"The elders say: There was a man who had a wife that he loved, and she loved him in return. His wife died, which distressed him beyond measure, and he said, 'If there be any one that will raise her up to life again, I will give him whatever he may ask.'

"A prophet or necromancer was found, who raised his wife from the grave, and restored her alive to her home in the night. She pursued her usual daily avocations throughout the night, but as soon as daylight appeared she died again, and remained dead all day, but revived at eve and went to work as people usually do in the morning. This course she pursued constantly. Hence it is manifest that people in the next world work just as they do in this."

To those ideas are appended others that appear to have been originally derived from the Hindus. They say that Hades has a king or judge, who stands at the door to admit or reject those who apply for admission into his kingdom. He decides the future of each. Those who have performed meritorious works are sent to the regions of happiness above; but those who have done wickedness, such as "striking father or mother," are delivered over to the king of hell, who is in waiting, and who casts them down into hell; while those who have neither performed deeds of merit nor guilty of great crimes, are allotted a place in Hades. The Sgaus call this personage Yu, or Tha-mie-Yu, and the Bghais Tha-ma. Both are probably derived from the Hindu Ya-ma; and his office and duties are as old as the earliest records we have of the Egyptian religion.

The Spirit World.

To a Karen the world is more thickly peopled with spirits than it is with men, and the occasions on which his faith requires him to make sacrifices and offerings to these unseen beings are interminable.

Every human being has his guardian spirit walking by his side, or wandering away in search of dreamy adventures; and if too long absent, he must be called back with offerings.

Then the spirits of the departed dead crowd around him, whom he has to appease by varied and unceasing offerings, to preserve his life and health.

Again, there are all the conspicuous objects of the material world—the lofty mountain, the wide river; the shady tree and the inaccessible precipice, every one of which, by the awe they inspire, demands reverence and respect from human beings, and punishes each breach of etiquette with sickness and death. These two must be propitiated.

Thus, though the Karens have no cumbrous written ritual of services and ceremonies, like the Mahommedans, the Brahmins, and the Buddhists, they have yet an oral liturgy of observance, as burdensome as the services of the ancient Egyptians or the Mosaic ritual.

Guardian Spirits.

The word in Karen that designates the heart is also used for the mind and soul. The seat of all moral qualities is in the heart, and death is designated as the departure of the heart from the body.

Some German critics say, that "Psyche, in Homer, signifies only the breath and the life; never, as in the language of later times, the spirit or soul. Yet it goes to Hades and continues to live there." There is something like Psyche, as thus defined, in Karen Psychology; yet in many points more like the genius of the Latins; but differing as it does from both, it will be better in this paper to designate it by its native name, and explain it by its attributes. The Pwas call it Là, the Bghais Lai, the Sgaus Ka-là, and the Red Karens Yo.

This Là existed before man was born, comes into the world with him, remains with him until death, lives after death, and for aught that appears to the contrary, is immortal. Yet no moral qualities are predicated of it. It is neither good nor bad, but is merely that which gives life to mortality.

The Làs of a part of the dead remain on earth and become mischievous spirits; others go to Hades, where they are employed as on earth; others go to hell, where they suffer punishment; while others go to the Deva heavens, where they enjoy happiness.

Although in this state the Là and the man himself, the Ego, are said to be distinct, yet in nearly all the representations of the future state the man seems to be absorbed in the Là; and, inconsistent as it is with previous representations, it then appears equivalent to the soul.

Sometimes it is spoken of as the man before being united with the body. Thus a Bghai writes:—

"The elders say: 'The God of the whole human race resides at the foot of the sun, at the foot of the moon; and people who are born are sent by God, and people who die are called back by God.'

"Men at the beginning are in the presence of God, and he sends them forth; but before sending them he tries their courage. He takes a sword and lays it across an abyss as a bridge, with the edge uppermost, and orders them to walk over it. Those who dare to walk across it are bold, and God sends them into the world men. Those who, after being urged to go two or three times, dare not go, God sends into the world women.

"When God sends them forth, he gives commands in relation to the times and seasons of their return. It is related that a prophet or necromancer, looking into the world of spirits on one occasion, saw seven men and two women coming into the world, and he heard them talking with each other. The first man said: 'God has ordered me to go and return.' The second said: 'God has ordered me to return after I am able to draw water.' The third said: 'God has ordered me to return after I am able to weed.' The fourth said: 'God has ordered me to return after I am able to make it easy for my father and mother.' The fifth said: 'God has commanded me to return after I am able to go to the Burman and Shan country.' The sixth said: 'God has commanded me to return after I am able to cultivate paddy for my father and mother.' The seventh said: 'God has commanded me to return after I have married.'

"The prophet said that after this he saw them all born on earth, all boys, and he noted that they all died one after another, as he heard them say in his vision.

"Of the two women he said one carried two Kyee-zees, and the other a basket on her back and a spinning-wheel and distaff in her hand. The first one he heard say: 'God has commanded me to stay by my Kyee-zees till I am white-headed.' The other one said: 'God has commanded me to spin thread and prepare cotton till I am white-headed.' The prophet said he saw both born in this world females, and the one came in possession of two Kyee-zees, and the other spun thread and carded cotton, in accordance with his vision."

According to a Sgau authority, the Là promises God, before it comes into the world, that it will die by one or other of seven things. It says: "I will die in the mouth of a tiger. If I do not die in the mouth of a tiger, I will die of some kind of sickness. If I do not die of disease, I will die by drowning. If I am not drowned, I will die by the hand of man. If I am not killed by man I will die by a fall. If I am not killed by a fall, I will die by a blow. If I am not struck dead, I will die of old age."

The Là sometimes appears after death, and cannot then be distinguished from the person himself. One story says:

"After a certain woman's husband had gone to the city, she died. On his return home, he met her Là in the road, and taking it for his wife in the body, he said: 'Where art thou going?' She replied: 'I am going to see my father and mother.' He was not at all aware that it was her Là, and she said to him, 'Thou hast a long way to go, let us spend the night together here.' He consented, and to obtain food for their supper, she went and asked it of her children, but they did not see her.

"Though they did not see her, they still had

some indications of her presence. While her daughter was beating out paddy, all the paddy suddenly leaped out of the mortar, and a fowl suddenly dropped down dead.

"The man and his wife eat and drank together, and in the morning separated, to pursue their several journeys.

"When the husband got back to his house, he found his wife dead, and his children and neighbours preparing for the funeral. Then the truth rushed on his mind, and he said: 'Children, I met your mother last evening in the road, and we spent the night together. She was going on a visit, but alas it was her Là. Had I but known it, I would have called her back."

Although the body and the Là are represented as matter and spirit, yet in the following story, materiality seems to be possessed by the Là:—

"A certain woman sickened and died, while her husband was absent on a journey. While he was returning home, he met her Là on the way, and asked: 'Where art thou going?' She replied: 'I am going to visit my parents.' He then slapped her on the face with his hand, and she came to herself again, and returned with her husband home.

"When they arrived at their house, they found the people mourning over her body; but she immediately entered the body, and it came to life again as before."

The Là may be separated from the person to whom it belongs during life. In sleep it wanders away to the ends of the earth, and our dreams are what the Là sees and experiences in his perambulations. When absent in our waking hours, we become weak, fearful, sick; and if absence be protracted, death ensues. Hence it is a matter of the deepest interest with a Karen to keep his Là with him; and he is ever and anon making offerings of food to it, beating a bamboo to gain its attention, calling it back, and tying his wrist with a bit of thread, which is supposed to have the power to retain it.

The forms differ in different tribes, though the thing is substantially the same. A Bghai writes:—

"Should a person be often sick; if he cannot walk without being weary, or work without feeling exhausted; if he has no appetite for his food; if he pines away, and has a sallow countenance; it is said that his Là has left him."

Then his friends take a fowl and a garment of the invalid's, and they spread a mat down at the top of the steps. The garment they place at the top of the steps, and taking a stick with which they stir the boiling rice, they strike the steps, saying:—

"Mr. A. B., thy Là has left thee, thy Là has gone away. It is going to and fro; going to the Shans, going to the Burmese; and hence thou art afraid. Thy Là has gone away, and thou art startled, thou art not strong, thou art not vigorous, thou art depressed, thou art heartless, thou hast a sallow countenance, thou hast a cough, thou hast difficulty in breathing, thou art weak, thou art weary, thy head is bald.

"Now Là, I call thee, beat for thee. Here is the great hen-bird, here the great male fowl. Come, *come*, COME. Come and dwell in thy dry place, in thy pleasant location, in thy house, as water-tight as the bottle gourd, to thy divan, to thy bedstead. Come and eat the flesh of the female bird, the flesh of the male fowl."

After the fowl is cooked, the fowl and rice are set out, and the sick man is made to take hold of the fowl's head, when his wrist is tied with a thread, and then the above prayer is repeated. The string is then cut off, the end unravelled, and the cotton pulled from it and scattered on the head of the sick man, with the following blessing:—

"Mayest thou live till thy head is white, and thy teeth broken, like this string!"

At the Sgau funerals the presence of the Là is said to be manifested thus. One end of a slender erect bamboo is attached to the bone of the deceased that has been taken from the funeral pyre. A small thread with alternate tufts of cotton and bits of charcoal, with a metal ring, or bangle, at the extremity, is tied to the other end, which makes the bamboo bend down in a curve; and under the bangle, nearly touching it, is a brass bason containing a boiled egg.

The closing ceremony of the bone feast is calling the Là of the deceased, which is supposed to be hovering around till the funeral rites are completed; when, should it respond to the call, it is bidden to depart in peace to Hades.

When the apparatus has been put in order, the relatives of the dead approach in succession and strike the edge of the brass cup with a bit of bamboo; and when the one that was most beloved touches the cup, the Là responds by twisting and stretching the string till it breaks and falls into the cup, or at least shakes and rings against it.

A hundred witnesses could be produced who have seen it done. Indeed the thread is of such slender material that a very little legerdemain

would be required to break it under the weight of the bangle, and the bamboo is so slender that still less would be necessary to make it spring up and down, and hit against the sides of the cup. But I have watched the whole ceremony, kept the crowd away from the machinery, and there was no more answer to the calls than there was to the cries of the priests of Baal before Elijah.

Prophets, or necromancers, are said to have the power of going into the invisible world, and bringing back the Là, when it has wandered away; but the elders warn their children against unrighteous prophets, who for the sake of gain, when they cannot find the Là of the sick person, will bring the Là of some other person in its place; by which the disease is aggravated.

Thus it would appear that a person may have another one's Là.

The Là is sometimes supposed to take the form or to inhabit insects. Thus when insects are flying around a light at night, the wish is often expressed that the Làs of beasts and demons may be burned to death, while the Làs of human beings may avoid the fire and escape. Here when an insect flies into the fire, it is said to be the Là of the beast, but when it hovers around and flies away, it is regarded as the Là of a human being.

According to the representations of some, but the idea does not prevail extensively, each person has seven Làs that are constantly devising his death; which is only prevented by a guardian spirit that sits on his head. When that spirit jumps down, the man is lost, for then one or other of the Làs rushes on him and kills him. These Làs seem to be the personifications of evils, natural or moral.

They are madness, epilepsy, lechery, wrath, the exhibition of dreams, the bearer of diseases and languor. "If our mad Là comes, we become insane; if our epileptic Là comes, we are seized with epilepsy; if our lecherous Là comes, we become lost to shame; if our wrathful Là comes, we are filled with anger, malice, and commit murder; if the shower of dreams comes, we are overwhelmed with dreams; if the bearer of sickness comes, we are prostrated by disease; and if languor comes, we feel unable to do anything."

The Là is not confined to human beings; as has been previously intimated, every living thing has its Là. When sitting by the fire at night, and an insect flies into it, and is burnt to death, a Karon will say: "There the Là of some animal has leaped into the fire and burnt itself to death. We shall have meat curry to-morrow. The snares and traps have caught something."

Plants too have their Làs; and when the paddy appears sickly, it is said that its Là has been devoured or led away, and it is called back in the following form:—

"Là of large-grained paddy, full-grained paddy, come! If at the forks of the Salween and Sitang, come! If in the west, come! If in the east, come! If in the mouth of the bird, come! If in the mouth of the squirrel, come! If in the mouth of the monkey, come! If in the mouth of the hog, come! If in the mouth of the rat, come! If in the mouth of the elephant, come! If in the mouth of the dove, come! If in the mouth of the sparrow, come! If in the mouth of the porcupine, come! If at the sources of the streams, come! If at the mouths of the streams, come! If in Siam, come! If at Ava, come! If at the corner of the kingdom, at the corner of the land, come! Come, *come*, COME, and dwell in the barn; come and reside in the granary."

Even inanimate things that can be put to useful objects, such as instruments, are supposed to have their Làs. So if a man drops his axe while up a tree, he looks below and calls out: "Là of the axe, come, come."

Looking then at Là in all its usages, it seems to be the personification of the life, or efficiency of a person or thing.

Departed Spirits.

The spirits of the dead resolve themselves into two great classes. Those who are not permitted to go to Hades, corresponding very nearly to the European notions of ghosts; and the spirits of the ancestors of the Karens, who, on going to Hades, were awarded, on account of their good deeds, a place in the heavenly world, where they exercise a kind watch-care over their descendants on earth. The offerings and prayers made to these beings seem to correspond to the Chinese worship of ancestors.

THE MISSION TO THE BASUTOS.

THE following article is taken from a periodical published in Cape Colony. Our readers are aware of the more recent history of this mission, by which its extinction for the time has been all but accomplished :—

It has been said over and over again, by some persons not very friendly to religion, that the mission of the Paris Society in the Lesuto was a failure. The French missionaries, it was said, have wrought upwards of thirty years and have effected nothing. Whether such assertions have been intended to convey the meaning that the missionaries were not men of the right kind for their work, or, that the Basutos are an untameable race, on whom the Gospel can exert no softening or civilizing influence, we know not. Probably the latter was the case, and, it may be, the idea intended to be brought out was, that although the missionaries were an earnest and devoted set of men, such was the innate depravity of the Basutos that they resisted all efforts at improvement, and that consequently their case was a hopeless one. Such affirmations were made, it may be, to cover the expulsion of the missionaries, and to justify any extreme measures resorted to in reference to them or the Basutos. But from whatever motive the statement has been made it is altogether wide of the truth. Never were words sent forth to the world condemnatory of any church with less of truth in them than those concerning the French mission. The men of whom we write, have, we hesitate not to say, accomplished a great work. Instead of being a failure, the mission has been attended with great success. We are not now going to enter upon the question of the righteousness or unrighteousness of the Free State war. We have little to do at present with the expulsion of the missionaries. We are no believers in the spotlessness of the Basuto character, nor have we any wish to hold the Basutos up as a nation of angels or saints. We are willing to acknowledge, as we frequently have done in our columns, that the stealing by the Basutos was the immediate cause of the war, and that a large number of them are as much heathens now as they or their fathers were thirty years ago. Nor have we any interest to serve by our advocacy of the French mission. All we wish to do at present is to state the truth with regard to the efforts and success of the missionaries, and to contradict most emphatically and distinctly the statements so frequently made that they have laboured in vain.

We know it is thought by some that had the missionary work been successful, cattle thieving by the Basutos would have ceased, and the late war not have occurred. But this arguing is against all logic and all experience. It is quite possible that the missionaries have been highly successful, and also that many of the Basutos are still determined thieves. There is nothing in the one statement to contradict the other. To show the success of the mission work it is not at all necessary to prove that all the Basutos are now honest. The conversion of the whole nation is not an easy task. They are a numerous people, and are counted by tens of thousands. They occupy, or rather did occupy before the war, a country more than 300 miles in length, and of considerable width—a land about three-fourths the size of England, and, for South Africa, densely peopled. Up to within the last thirty or thirty-five years they knew nothing of religion or civilization, had never seen bible or missionary. They are a people made up originally of pieces and remnants of various tribes and nations, each tribe having its own chieftain and councillors, and all but loosely bound together under one government, more like a republic than anything else.

They had but little oneness of national feeling or interest among them. They had, of course, like all native tribes, no written language and no books. The evangelizing and civilizing such a people was, we say, no little work. The real wonder is, not that so little, but that so much has been done ; not that the whole nation has not been won over to religion and civilization, but that so many Christian Churches have been formed, so many books translated and printed, and so many persons taught to read them. Must it be said that, because the entire nation is not changed in its character, the missionaries have been unsuccessful? We would like those who thus talk to go and sit down in the midst of some savage and untutored race, unacquainted with their customs, and not understanding a word of their language, and then from day to day, and from month to month, to toil on amidst all the

discouragements and weariness of a missionary life, and then give their judgment on the amount of missionary success in Basutoland.

Thirty years ago a few Protestant missionaries found this people in the very depths of barbarism. They have laboured on among them earnestly and diligently. Amidst troubles and difficulties untold, but such as mark the commencement of almost every mission, they have persevered in their work. In a large number of places up and down the land congregations have been gathered. Twenty Christian Churches have been formed, having upwards of 2000 communicants and candidates for membership. At a moderate computation, 5000 statedly attended the services of the church, while on the population surrounding the stations the influence of the Gospel was very manifest. Eight hundred children were in the schools. Throughout the land, as the result of mission labour, nearly 3000 can read ; and only a few months before the war broke out, nearly 100 adults, after due examination, were baptized and received as members of the Church. Substantial Church buildings have been erected, and on the stations and in their neighbourhood there were hundred on hundreds of peaceful homes, in which religion and an incipient civilization were found. According to the missionary report for May, 1865, there were then in the Lesuto about 25 stations, including a few on which native teachers were at work. There were thus 25 centres of operation, from which the light and power of the Gospel and of a Christian civilization were going forth. We will take one as a sample—New Beersheba. Here was a large congregation,—412 communicants and 125 candidates for membership—making in all 537. In the school there were about 100 children, and during the year 34 adults had been baptized. We take this station as a fair specimen of the missionary work among the Basutos. Can we say, with these figures before us, that no good was being effected ? This station, with its native Church of more than 500 members and catechumens, and its 100 school children, was only one of twenty-five. With such an organized instrumentality as this at work at from between twenty and thirty different points, with churches and schools in every direction, can it be said with truth that nothing was being accomplished ? We make the above statement with a full conviction that it is below the truth, and that could we produce all the statistics and details of the French mission, it would appear even more to the advantage of the missionaries and their churches.

It is well known to all acquainted with missionary doings in Basutoland, that in forming Churches and admitting persons to Church membership, the French missionaries are a cautious set of men. They have never been too sanguine, but have, if anything, erred on the side of over-cautiousness. The statistics of their mission may unhesitatingly be taken at their full value. But not only do we assert what we have above stated, but we say in addition, that the Basutos as a nation, at the breaking out of the war, were far in advance of the position they held five and twenty or thirty years ago. Let any one, who at that time rode through Basutoland, say whether in 1865 they were not in a highly improved condition as compared with their state in 1835. A considerable change for the better had taken place. Ignorance had given place to knowledge, heathenism to Christian feeling and piety. In hundreds of homes the Scriptures were read and family worship conducted, and in their sanctuaries multitudes were found worshipping God, and worshipping Him too, we venture to say, in spirit and in truth. In thousands of instances the native dress had given way to European clothing : woman was at least partially raised from her degraded position, and there were hundreds of Basuto Christian families in the land whose conduct would be found to bear the test quite as well as that of the bulk of Christian professors in a more highly civilized country. No impartial person could have gone to the various French stations in the Lesuto, a year ago, without being convinced of this. Whether he visited Mekuatleng or Morija, Thaba Bosio or Hermon, Berea, or Hebron, or, indeed, any of the others, he must have seen much to convince him of the power exercised by the Gospel over heathenism. It would be seen, it is true, that much remained to be done, but it was equally apparent that much had been done. A great and a successful work was in progress, and never since its commencement was that work more prosperous or more promising than it was just before the war.

Nor should it be lost sight of, that in point of Sesuto literature, not a little has been accomplished. We wonder whether those who say the missionaries have done nothing, know what it is to sit down in the midst of an unschooled and untutored race, and essay to gather up the words of an unwritten tongue, and to trace out the grammar of an unformed language. But this, the French missionaries have done with great success. A grammar has been published. Their

writings and translations are numerous, and are a monument of talent and patient industry. The whole of the New Testament has been translated, and 5,000 copies printed by themselves at one of their stations. Many of the books of the Old Testament are in manuscript. Of the "Seyo sa Lipelu," or "food of the heart," fifty chapters taken from the Bible, 5,000 copies have been printed. Of the Gospels of Mark and John, 5,000 copies each. Three editions of Sesuto Hymns and the Psalms of David, a large 8vo. edition, have also been printed. Of a fourth hymn-book, containing fifty hymns, composed by the missionaries, 3,000 copies were printed. Of "Lipolelo," or a translation of "Line upon Line," 5,000 copies were issued from their press. Of "Topollo," a translation by the missionaries, a large edition was printed at the expense of some English Quakers. Both the translations and hymns, we are in a position to say, do the authors great credit. In the early days of the mission, a translation by them of Matthew's Gospel was printed in Grahamstown, and for a considerable time a monthly periodical in Sesuto was published, the invariable tendency of which, we can assure our readers, was to suppress thieving, and spread morality and civilization among the people. Catechisms, tracts and spelling-books, were printed and circulated by thousands. And yet with all this, with so many churches, so many church members, so many hundreds able to read, so many hundreds of children in the schools, such multitudes worshipping God every Sabbath in the sanctuaries; so many thousands, during the thirty years, rescued from heathenism; so much translated; and with thousands on thousands of books printed and circulated by these humble and devoted men, we hear it now said, that nothing has been done. Thousands of children, amidst the glens and valleys of the Lesuto, are still singing the hymns written and printed by these men, and eyes dim with age are poring over the sayings of Jesus or the letters of Paul in Sesuto, and yet it is said nought has been accomplished.

Thirty years, it is said, have passed away, and there are still found Basutos who persist in stealing. Thirty years, and the nation not yet completely civilized. In the face of this, we say, a great work has been effected by the French missionaries—a work which will bear the strictest investigation. The more it is tested and scrutinized the more clearly will it be seen that the progress of the Basutos in Christianity and civilization has been equal to that of many now highly civilized nations during the first thirty years of missionary enterprise among them. Going back some 1300 years, and looking at the period when St. Gregory's missionaries had been at work thirty years in England, do we see that more had been effected there than there has been in the Lesuto. If it be found that Druidism was not extinguished, if many still worshipped Thor and Woden, and made drinking cups of the skulls of their enemies who had fallen in war, would it be right to say the missionaries had, during thirty years, done nothing at all? When thirty periods of thirty years each, or nine centuries, had passed away since they commenced their work, will it be said that nothing had been done by them, because the Northern clansmen or the Welsh mountaineers made inroads on their Southern neighbours, and took off their cattle? Will the history of Holland, of Germany, or of France, twelve centuries ago, when missionaries had been much longer at work among those nations than they have now been among the Basuto tribe, show a state of society anything better? Said the Duke of Northumberland, some time since, speaking in reference to native cattle stealing, "My ancestors were among the greatest cattle thieves in the world;" and because the Christian faith does not at once extirpate the evil passions of natives, can it be said that it is powerless for good among them? Look at the civilized nations of the world, even now, after a process of evangelization and civilization has been going on for eighteen centuries, will it be contended that nothing has been effected by the Christian faith, no progress made, because thefts are committed, murder perpetrated, and frauds carried on?

The missionaries of the Paris Society have been the pioneers, not only of religion, but of civilization. The kaross has made way for the jacket, the unsightly female costume for the voerschitz dress. Wheat is, or was, before the war, cultivated by the Basutos largely, and hundreds, if not thousands, of muids were taken yearly into the Free State for consumption or for sale. We think we know the missionary who first took the seed among the natives and distributed it, giving a basinful to one and a basinful to another. Trade was opened up after the entrance of the missionaries, and many a man of European descent has reaped large profits—and yet it is said nothing has been done. These men left their native land—ministers of a Protestant Reformed Church, a sister Church to that of the Free State. They came from the same

France which gave birth to the forefathers of a large number of State Burghers. The French Reformed and Dutch Reformed Churches had borne persecution together, had clasped their hands and sworn fealty to the same Protestant cause. The missionaries of the French Reformed Church came and lived among the heathen in the Lesuto, suffering the privations and inconveniences incident to the missionary life. They were no political meddlers. A strict and searching investigation of their conduct by gentlemen appointed by the Free State Government, has fully proved their innocence of favouring in any way the schemes of the Basutos against the State. One of their missionaries was ordained to his work by the Colonial Dutch Church. They sought not the applause of men. They were content quietly to pursue their work. In travelling from place to place to preach the Gospel, in forming Protestant Churches, in instituting schools, in dispensing medicine to the sick and in visiting the dying, in translating and printing the Bible of the Reformed Church, they have been in labours abundant. They never sought and they never expected to get the applause of the world. No announcements were ever likely to be made about the eloquence of their sermons, the correctness or the number of their translations, or of the almost insuperable difficulties they had to encounter. Living in the Lesuto, they were but little known, save by Colonial and Free State travellers, who, at the various mission stations, met with a kind welcome, and were treated with that consideration and politeness by the missionaries which they inherited from their country, and of which contact with heathenism had not deprived them. They were simply content to be useful. Their ruling passion was the conversion of the heathen amongst whom they lived. They were satisfied, if after all their toil and privation, they should hear the Great Master say, "Well done." Thus have they toiled on. Some have grown grey in their work. They had conquered many difficulties—had the pleasure, at length, of seeing their work largely prospering although greatly opposed—and then after thirty years of trial, and of the wear and tear of missionary life, they were expelled; but not by heathen hands! Their expulsion is a matter over which we would rather throw a veil and say, "Tell it not in Gath, publish it not in the streets of Askelon." But whatever may become of the Lesuto, whether the mission be revived, or for a season fall into decay—one thing is clear—the Paris Society's missionaries have done a great work. It may be perfectly true that Basutos have stolen cattle, and, by their stealing, have caused the war; but it is also perfectly true that there are among them thousands of Christians, and that a work was in progress, which, had it not been blighted by the expulsion of the missionaries, would have been, as years passed on, more and more fruitful of good.

MEDICAL MISSIONS.

It was mentioned in the Report of the Edinburgh Medical Missionary Society, printed in our last number, that the monthly meetings with students were to be continued during the present winter. The second of these was held on the 8th of December, and was rendered peculiarly interesting by an address by the Rev. W. S. Swanson, who has been labouring for some years in connection with the mission at Amoy. We shall endeavour to communicate, as concisely as possible, some of the information which he brought before the meeting, because it bore very decided and satisfactory testimony to the value, both direct and indirect, of the medical mission element in winning souls to Christ. The hospital at Amoy, where the duties of surgeon are performed by Dr. Carnegie, a practitioner in the town, is supported, not only by European residents, but very largely by *Chinese merchants*. A noteworthy and suggestive fact. The accommodation is very suitable. There are four wards. A large one for males containing twelve beds, and a smaller with four beds. There are two female wards, containing respectively six and four beds. Sometimes all the beds are occupied. The cases are very various; but a considerable proportion are opium eaters, a class of patients to whom Dr. Carnegie has been extremely useful. The dispensary associated with the hospital is open three days in the week, when the clerical agents of the different Missionary Societies attend in their turn and endeavour to benefit the assembled patients by reading the word and proclaiming the Gospel of Christ. Mr. Swanson spoke in the most un-

reserved terms of the influence exerted by these medical mission labours in opening up the country for himself and his brethren. People from great distances flock to Amoy for medical advice ; they are impressed by the benefits received, and by what they see and hear, and returning to their homes often prove warm friends to the missionaries when they come across them in their Evangelistic tours among the villages of the interior. Moreover, Dr. Carnegie has often visited distant stations in his medical capacity, and been of great service in allaying prejudices among a people whose only idea regarding Europeans is that they are individuals who sell opium and steal coolies. All the officials of the hospital at Amoy are Christians, and very earnest and zealous Christians ; so that the inn-door patients are brought under many sources of salutary influence. A poor man who came from a village fifty miles off was seriously impressed by the means thus employed, and returning home, became the honoured instrument of planting a native church which, although exposed to hot and long continued persecution, now consists of forty individuals who can thus trace their discipleship very distinctly to the Medical Mission Hospital at Amoy. During a recent visit to Formosa Mr. Swanson became acquainted with a striking corroboration of these sentiments. A man arrived in quest of the missionaries who had travelled seven days continuously that he might hear the Gospel. He was the mate of a junk, and had some time before spent two days in the hospital at Amoy watching over one of his fellow-sailors who had met with an injury. Being brought within hearing of the Gospel his heart was touched, and the impression seems to have been deepened soon after by the death of his wife. He came to Formosa with something still rankling in his bosom, and hearing that Christian missionaries were in the capital, hastened thither in the hope of getting the wound in his soul healed. Not finding them there, for they had been expelled ignominously, he followed them to Takao, a small town on the coast thirty-five miles distant. He is now a promising disciple of Christ, and in order to be near the means of grace has relinquished his seafaring life, and supports himself by selling fruit.

Dr. Gould, a medical missionary in connection with the China mission, has been settled at Swatow for about two years. He has a temporary hospital and dispensary, conducted upon the same principles as he formerly witnessed at the Parent Institution in Edinburgh. He has already accomplished much in the way of opening up the country to the clerical missionaries. A single incident will illustrate this. Some time ago, while Mr. Swanson and an associate were upon a preaching tour through an inland district previously untravelled by missionaries, they came to a place about fifteen miles from Amoy, where they were roughly handled, deprived of their property, and made prisoners. Matters looked very unpromising, until an old man, whose brother had been cured some time before at Swatow, stepped forward and enquired if they were acquainted with Dr. Gould. On being assured that they not only knew him, but resided in the same house with him, he made a sign to his fellow-villagers, and the ill-usage immediately ceased, the baggage being given up, and the missionaries set at liberty. Dr. Gould, besides being an able practitioner, is an Evangelist of the best stamp. His preaching has been accompanied by *direct* results, examples of which are well known.

In Formosa another medical missionary, well known to friends at home, is labouring with great acceptance and success. Dr. Maxwell went thither about two years ago. He is characterized by sound judgment, common sense, and burning zeal. The scene of his labours is a large island, about 120 miles to the east of Amoy, betwixt 200 and 300 miles long, and at some parts eighty broad. Towards the west there is a flat plain containing a population, some say, of seven or eight millions of Chinese, while eastward the country rises into a mountainous district inhabited by a fine race of men quite distinct from the others.

Dr. Maxwell took up his residence in the capital, but was compelled to leave it, and then proceeded to Takao, a comparatively small village on the coast. There, alone, yet not alone, he encountered much opposition for many months ; but he has lived it out, and now his dispensary is visited by twenty to thirty patients every day. Here is a summary of his work. At 6 A.M., family worship, with the agents attached to the dispensary, and any others who may wish to be present ; then studying the language and breakfast ; at 10 he preaches to the assembled patients ; at 10.30 the work of prescribing commences and goes on until 1 ; then dinner and visitation of patients at their own houses ; at 3 the chapel is again open for preaching ; at 8 family worship and preaching to as many as will come and hear. There are five or six Europeans to whom he preaches on the Lord's day. As evidence of direct spiritual results, the Rev. Mr. Swanson, during a

recent visit to Formosa, extending from the 23rd of July to the 30th of August, had the satisfaction of admitting four adults to the privilege of baptism, as the first fruits of the medical mission in Formosa, great pains being taken to ascertain their fitness for the ordinance. It may be mentioned that, as a general rule, a profession of Christianity in China is followed by a loss of wordly prosperity. A Chinaman who ceases to worship his ancestors forfeits his right to his patrimonial inheritance, besides being exposed, as might be expected, to the opposition of his heathen neighbours in various ways.

Although the hill tribes and the inhabitants of the plain mutually hate each other, Dr. Maxwell was received very kindly by the former. He met with a race of people numbering about 10,000, who disclaimed being either Chinese or Aborigines. They claimed kindred with the doctor, and loaded him with every species of attention and kindness. It is thought that they may be descendants of the Dutch, who formerly had a settlement in the island.

These statements are surely full of interest and encouragement, not only to those who believe in the Scriptural authority and value of the medical mission principle, but to all who seek the advancement of Christ's cause and kingdom throughout the world.

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh, by the Commercial Bank, or Dr. Omond, 43, Charlotte Square; and in London by Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson and Co., 77, Lombard Street.

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THE POPE'S BLESSING.—The following observations occur in the *Naples Observer*:—"A Neapolitan contemporary looks upon the benedictions Pio IX. now and then bestows upon his favourites as conducive to evil fortune rather than good, and cites the following as instances, which certainly go a long way towards verifying his assertions. Pius in 1848 gave Italy his benediction; everything was shortly afterwards overturned from the Alps to the Adriatic. He blessed at Gaeta, Ferdinand, of the Bourbons, and his dynasty. Everyone is aware of the horrible death of the one, and the luckless deprival of his kingdom of the other. Several Neapolitan families who left Naples for Rome for the purpose of receiving the Papal benediction have on their return experienced every kind of misfortune. The pope blessed in Ancona three large merchant vessels before they started on their first cruise; the whole of them were shipwrecked and the crews lost. Generals Lamoriciere and Priodan before leaving to fight against Italians (and their brothers in Jesus Christ) likewise received a blessing from his Holiness; one fled dishonourably at Castelfidardo and the other perished by the bullets of the excommunicated. He blessed Advocate Boggio, which benediction augured badly for the ill-fated historiographer, who perished before twelve months had passed in the waters of Lissa. He gave his benediction to Austria; she was beaten and humiliated by Protestant Prussia. He blessed Count Argy, the commandant of the French Foreign Legion; half-an-hour afterwards that worthy fell from his horse and broke his leg. He blessed the Empress of Mexico; that illustrious lady a short time afterwards became insane. He blessed Monsigneur Scitowski, the Primate of Hungary, and the telegraph almost immediately announced his death. Contrasting the benedictions with the excommunications and striking the balance, it will be seen that those people whose fortune it has been to fall under the Papal displeasure have been far better treated by Providence than those on whom the Father of the Church has bestowed his benedictions and good augury. What now remains for him to do is to bless his prelates and himself, and perhaps that will be the signal for the cessation of the temporal power, and even of the Papacy itself."

INTELLIGENCE.

England and Scotland.

The Ritualistic controversy has been proceeding vigorously during the past month. The Bishops of London, Oxford, and St. David's have delivered charges, in all of which Ritualism occupies much space and attention. The Bishop of London recognizes the action of sacramental principles as absolutely contradictory to the doctrines of the Reformation, and denounces them; but he does not consider that any legislative measures can be taken in regard to them. The Bishop of Oxford denounces with great vigour the Church of Rome, but shows a somewhat inconsistent sympathy with the Ritualists, while he is strong in his denunciations of the Evangelicals. He pronounces that no change of vestments should be made by a clergyman between the Communion service and the sermon, and he declares his intention to enforce the observance of saints' days when parishioners invite him to do so. The charge is fitted to give encouragement, as might be expected, to all those tendencies which are now so rapidly driving numbers to Romish idolatry. It also fully accepts the priestly theory, with all its consequences, of the real presence, which is the gist of the whole question. In regard to this, the *Church Review*, the organ of the extreme section, says :—"In the Bishop of Oxford we have one who possesses an intelligent sympathy with the revival, not merely in its accidents, but in its true spiritual character. *In this he is committed to an innovation of so tremendous a character*, that beside it, or separate from it, even the most extravagant Ritual introductions are matters of 'mint, anise, and cumin.'" The Bishop of St. David's, Dr. Thirlwall, denounces the movement in no measured terms. He considers that it inevitably drives its votaries Romeward. He thinks it may reach its termination in the secession of a whole party, or in an open rent in the Church.

Dr. Pusey, with much boldness, continues to advocate the practice of the Confessional, which he states to be now pretty general in the Church. He defends it on the highest ground of the power of the keys being committed to the priesthood, arguing that they have power to bind and loose as much as to baptize and preach the gospel. Dr. M'Neile answers the Scriptural argument by stating that to those to whom were committed this power of binding and loosing, there was also committed the power to work miracles, such as raising the dead and casting out devils. S. G. O. continues his most able and vigorous letters in the *Times*, in which he denounces the whole system as opposed to the principles of the Reformation, and as subversive of the healthy, manly tone of English religion. He writes with great earnestness, and is exciting strong sympathy. If the bishops can do little, though they might do much more than they attempt by excluding extreme Ritualistic curates from their dioceses, and other means, the laity must bestir themselves. A movement is in progress in this direction, but how to proceed, whether by legislation, appeal to the law as it is, or mere agitation, it is most difficult to say. Some of the leading counsel have, in opposition to Sir Hugh Cairns and Sir Roundell Palmer, decided for the legal character of the vestments.

The Revival Movement still advances in Kilsyth, and other parts of Scotland. A correspondent of the *Revival* writes an account of what he had recently witnessed :—"Having spent a week at Dunnipace, a village in the county of Stirling, it gives me much pleasure to bear testimony to the work of the Spirit there during the last two months. At the beginning of his ministry, the sainted M'Cheyne for a year or two laboured here. Since that time, however, from the opening of coal and iron mines in the neighbourhood, the population has been greatly changed; and it has been by those men, toiling hard all day, that the meetings have been filled at night. The first impression was made by the open-air preaching of one or two evangelists from Glasgow, one of whom, employed at his occupation of sailmaking all the week, the writer heard preach with great power in the open-air on the Lord's Day at a neighbouring rural village. The place was successively visited by Mr. Smith, and several of those connected with the City Mission in Edinburgh, and others, all of whom were more or less useful; so that during the time the meetings

have been kept up, about two months, there have been fifty or sixty hopeful cases of conversion, many being young men, who are beginning to be useful in extending the work, by holding prayer-meetings in cottages, &c. Had it not been for the judicious superintendence of an elder in the next parish, and of the members in whose church the meetings were held, in all likelihood the efforts would have been more spasmodic, and the results far less."

A fund is being raised to commemorate the services of Dr. Tidman, on his retirement from the secretaryship of the London Missionary Society. It is hoped that a goodly sum will be obtained. He is succeeded by the well-known Indian missionary, Dr. Mullens, under whose auspices the *Missionary Chronicle* promises to be greatly improved.

The *Patriot* and the *British Standard* are to be amalgamated under the title of the *English Independent*. It was simply to have been the *Independent;* but, some one having heard of this, forestalled the proprietors in taking up the title. Dr. Campbell retires after a long period of editorial labours.

Ireland.

(From our own Correspondent.)

The ink is scarcely dry in Cardinal Cullen's last pastoral when the feast of the Immaculate Conception calls for another. It is a doctrine that, when proclaimed, "everyone cried out that Peter had spoken through the lips of Pope Pius;" it was "setting the last and brightest jewel in the Virgin's crown." We learn without surprise that the unity and delight of the Catholic world with this new dogma were unsurpassed, and that it existed from the earliest ages of the Church. It is the function of cardinals to read history backwards. For a doctrine so ancient we are surprised to find that the authorities are Cyril, Ephraim of Edessa, Epiphanius, the poet Prudentius, and Peter Damian. Any deficiency of authority is compensated, however, by a litany of the Irish Church, attributed "to the sixth or seventh century," and some rhetorical lines of Leontius. On the other hand it is plain the Irish Church is dragged in for the sake of reasserting that, if the "modern Church Establishment" claims descent from it, it must legitimately preserve the sacrifice of the mass, prayer for the dead, and adoration of the Virgin. The last is claimed on bold grounds:—"Was it not through her that the reconciliation of God with man was commenced, for which the patriarchs and prophets, and all just men of old, so ardently sighed? Was it not through her that the fetters of our slavery were broken, the abyss vanquished, and all heresies overcome? Was it not through her and her divine Son that we have been raised from the degradation to which the fall of our first parents has reduced us, that heaven has been opened to our hopes, and that all the riches and treasures of God's mercy and love have been poured into our souls?"

"It was not meet that she, who was to give birth to the God of holiness, should ever have been sullied by the stain of sin; or that she, who was to carry on an incessant war against the ancient serpent, and to crush his head, should ever have been the slave of that enemy of the human race. According to the eternal decrees of heaven, she was to be exempted from the curse which fell on all the children of Adam, and preserved from every stain of original guilt."

This picture of the Protestant Church is an excellent instance of the impressions that are industriously made on the ignorant Roman Catholic population, of the cunning with which her errors are grouped from every side as if they were all she taught:—

"It has neither altar nor sacrifice, nor priesthood, nor remission of sins. It is a sad thing to be obliged to add that it now ignores baptism, and that its belief in the Sacred Scriptures, in the great mysteries of the Trinity, and of the Incarnation, and in the eternal punishments of the wicked is greatly shaken."

This fresh proof that the nations of the world are rushing to destruction against the invincible walls of the Church is from Belgium itself, where there is a society "for preventing the baptism of children, the administration of the sacraments to the sick, the religious celebration of marriage, and the offering of prayers for the dead."

The Fenians are condemned on the ground that "anyone who commits a crime gives strength to the enemy;" while to the national schools both the cardinal and the Grand Orange Lodge curiously unite in ascribing all the disturbances of the country.

The change threatened in collegiate education has been postponed by the suspension of the Supplemental Charter to the Queen's University. The legality of the charter must first be argued, and its propriety will no doubt have been debated in Parliament before the Chancellor's decision. Preparations are made by the Romish bishops in the expectation of its illegality being confirmed.

They intend, it is believed, to apply once more for a separate charter on the ground that they have suppressed the Fenians, and that the only hope of peace in the island rests in large concessions to their interests. Houses have been purchased near the existing Catholic College for the site of this new university, and the disorganization of the various boards of education and the boldness of the denominational party lend some substance to their dreams. It is significant also that the National Board have furnished to the Government an estimate of £20,000 a year for what would be practically Roman Catholic normal schools for the training of teachers who may be boarded in monastic establishments. The singular decay of intermediate education is also attracting more of the attention it deserves; and, if men of all parties unite, as they seem disposed to do, they may prevent the farther existence of a great scandal and the further growth of a great evil.

Ritualism continues to excite suspicion, and is to the Church party much what Fenianism is to the people at large. It appears in many country districts, though in its most advanced form far short of what it has come to be in England. Lively protests are also issued against it in the newspapers and by public lectures. At a large meeting of the *Association for Promoting Christian Knowledge*, a resolution was unanimously passed removing the *Christian Year* from sale among their books until the alteration of the hymn for the 5th of November into a statement of the real presence is withdrawn. The Archbishop of Dublin, who was in the chair, stated that "the unhappy alterations have given him great pain, and caused him many anxious thoughts from the first moment that he became aware of it, and that he saw at once that some such step as that contained in the resolution proposed by the Bishop of Meath was inevitable, and he would even add, emphatically, justified and required by the necessities of the case."

At the opening of St. Andrew's Church—almost the only Gothic structure amongst the modern Dublin churches—a very remarkable sermon was preached by Dean Magee on the position of the Church and its buildings. The dean took for granted, for the sake of argument, that her endowments were withdrawn, and begged that all members would consider in that event how they were prepared to maintain her structures. He denounced ritualism and the ritualists with vehement force, urged a reconciliation with churches that held the truth instead of with those that corrupted it, acknowledged that the Establishment had hitherto been a church upheld by law, and not by the affections of the people, and urged a frank confession of all sins of the past as a preliminary to a stable and great future. A crowded congregation, including several of the bishops, was present, attracted by the celebrity of the preacher.

Temperance meetings have been held in rapid succession, including one of the *Ladies' Temperance Association*. On the other hand the large brewers and distillers cannot keep pace with their orders even by enlarging premises already overgrown. A branch of the association for closing public-houses on Sunday has been formed and met wide support. It is stated that in the diocese of Ferns the Roman Catholic bishop, Dr. Darling, had by his personal effort induced every liquor seller to stop the sale on Sundays and holidays, with the result that comfort and love had taken the place of vice and misery; and a letter was read from Mr. Fitzgibbon, one of the Masters in Chancery, in which he said, "I have no doubt that the revenue derived from the license to carry on this demoralizing trade has been and is a strong, if not the chief reason for tolerating it, and the loss of this revenue will probably be the real motive for refusing to abolish it. But, seeing that this revenue is levied from the mere labouring class, and directly taken from the daily wages of this class, and that enticement to intemperance and vice constitutes the force by which the tax is imposed, it must surely appear an odious imposition in the eyes of all reflecting men who have the happiness and prosperity of the nation at heart. No rational man who stands above the degraded victims to this vilifying fiscal contrivance will complain of any substitute that may be proposed for recouping the treasury, if that substitute do not draw after it such a train of brutalising evils as attend the present licensing system."

The plan of a free-will offering is growing in favour with the Presbyterian congregations of Ulster. The debt is to be cleared in a collective mode; the deacons send to each family and communicant a letter stating the object, and enclosing an envelope in which to return the contribution, and the offerings are then laid on a plate in the vestibule. One congregation has received thus £93, and another £83 within the last month. The success of the movement is greatly owing to an admirable tract on the subject by the Rev. L. E. Berkeley, "God bringing to men, men bringing to God."

The Colportage Society reports its sales at £300 for the month ; and 50 colporteurs in its employment.

Professor Porter, one of the deputation from the Presbyterian Church in Ireland to the Protestant Churches in France, has been eloquently pleading the cause of the French Protestants at home. He describes among the difficulties that embarrassed them the persecuting spirit of the great church beside them, only restrained from violence and excess by the strong hand of the French Emperor.

Resolutions on Union have been passed by the Irish Presbytery of the United Presbyterian Church.

Dr. Cantwell, Roman Catholic bishop of Meath since 1830, and one of the trustees of Maynooth College, is dead. A coadjutor bishop, Dr. Nulty, succeeds to the see.

A man more widely known, known amid scholars everywhere, has also been taken from us. The Rev. Edward Hincks was born in 1792, the son of a Presbyterian minister, who after being pastor in the South was made Professor of Hebrew in Belfast. Before he was able to speak young Hincks could put together a dissecting map of Europe. His first essay in the studies that distinguished him was in meeting the challenge of a gentleman who published in a magazine, "a passage from a foreign book which he had transcribed in a set of characters *invented by himself*, and totally differing from any known form of writing, and requested those who thought themselves skilled in such undertakings to send to the editor a transcript of it in the common type, and a translation in the English language." Dr. Hincks did both in twenty-four hours after he saw the magazine, and although the language was Spanish, which he had never studied. He carried the same singular facility to his investigations of cuneiform writing, and acquired a European reputation in this difficult study. He entered at Trinity College, carried off a fellowship before completing his undergraduate course, was given a small living of his College, and spent the last forty-one years of his life in the rectory of Killileagh, with the repute of being the most learned clergyman in the Irish Church. Most of his publications are contained in the literature of learned societies, for as a theologian he published little. He took part in 1827 in a keen controversy between the Roman Catholic and Protestant Churches, and appeared during the Revival with a pamphlet to show that the "bodily manifestations" were produced by the devil. His life was more that of a quiet student than an ecclesiastic ; and he has everywhere the repute of a pure and simple-hearted man.

France.

(From our own Correspondent.)

The *Universal Israelite Alliance* held its annual meeting, November 29th. The very interesting report gave the number of members 4500, the receipts since May, 1865, 50,600 francs, and expenditure 33,700. A compact crowd filled the Salle Molière, too small for the occasion, and heard with satisfaction of the increasing development of this work, though if its strength be compared with the work to be done it seems nothing. Awful pictures were drawn of the state of Jewish residents in half-civilized or barbarous countries : pictures that necessarily brought fresh to the memory pages of Moses and the prophets, and stamped them as ever-living truth. Protection and emancipation, instruction and education, religion and morals, these are what the Alliance is striving to gain for scattered Israel. The leading thought in the meeting seemed to be that Israel covets to rise as high in the world's esteem as it has been low and despised for so many ages. A venerable Rabbi from Hungary had brought money collected in view of emigration to colonize the Holy Land. It was accepted as deposit. The question was, however, mooted whether America would not be a more suitable resting-place than Palestine, and the reporter evidently inclined to think so. It was, however, declared a glorious thing to encourage the immigration into Judea. The President, M. Crémieux, whose third and last year's presidency is closed, told of his journey to Bucharest, of his arguments in favour of liberty for the Jew before a Commission of sixty members of the Chambers. His pointed question was, if the fathers had slain Jesus Christ, why must the children 1833 years afterwards, be made responsible ? Surely if God came down upon earth again, they would not crucify him. Besides, if we take the Christian religion as it stands, that death is the pledge of salvation for all the world. The worship which people give themselves up to with so much happiness is owing to the death of Christ. And yet 1800 years have done nothing to mitigate the accusation ! He then praised the great French nation, whose grand revolution had changed the face of the world by its glorious

philosophy. "Our heads have been bent down for ages, we have now raised them up again." He shewed that the Jew is inferior to none in every career, and in moral practice, and that with a few more efforts he will be at the head, and be brought forward with pride by every nation. He amusingly alluded to the innumerable pitched battles he had fought with schoolfellows and playmates as the only Jew in the place of his birth, and of the subsequent respect with which he was received as the first Jew ever admitted to the French bar. He ended, as usual, with the ever-new story of feeble Israel with its mighty truth of the unity of God, leaving Egypt, receiving the Decalogue, and ever living a witness to Monotheism in the earth. Gentlemen, read the Bible, cried he, and may glory and happiness be on the Jew!

The venerable cathedral of Notre Dame is again attracting crowds to hear the Advent lectures of Père Hyacinthe. This year he has taken for subject, *The domestic circle in the general plan of human society. Social bonds, social forms*, and *relative importance of domestic society*, were the three heads. Under the first we noticed his reply to the accusation against Christianity of having exalted the individual at the expense of society. "True we are men of a personal idea, of individual virtue, of individual salvation. We say that man is responsible above all to his own conscience for good and evil. We say that he should do right and avoid evil independently of the use it is to mankind in general. Seek ye first the kingdom of God, the personal God; seek his righteousness first and above all, and then usefulness to country and mankind will be given over and above; yes, over and above, which necessarily springs from the personal idea itself." His thought took a lofty flight. "Ah, suffer me at one bound to rise to the sublimest height! On high,—in those regions to which a part of the men of our age no longer raise their looks,—is there not *on high* a reasonable nature, verily one, verily indivisible, and yet several in its persons: society of God with God, of the Father with the Son, and of the Father and Son with the Holy Ghost? O holy commonwealth of eternity! Mysterious city, where the three persons dwell in equal majesty, in perfect distinctness, and in close unity. O God! it is from thee that man is modelled, and thus it is thou hast made us one in our nature and several in our persons, deeply distinct and deeply united; naturally free, naturally equal, and receiving no command but what comes from Thee, and reverencing in the borrowed majesties of earth, the family, the state, and the church, the one supreme Majesty which is in Thee!" He divided *social forms* into three great divisions, *Domestic* among the patriarchs, *National* among the Jews, and *Catholic* (universal) through Jesus Christ. In his third part, he spoke of the terrific gulfs, right and left, which stop the progress of democracy, *i.e.*, the constitution of liberty in order, and order in liberty, viz., individualism and centralization. "Individualism! a good and holy thing; the origin of personality, it makes me free, worthy, and great, if I am a man! Centralization! a good thing, too, a thing always necessary, because creative and preservative of nations, and peculiarly necessary in our great modern unities, which, not to be dissolved, need a strong central power. But individualism has its excess, which is called *anarchy*, and centralism has its excess, called *despotism*. And every time that the constitution of liberty rests not on the family, it rushes up against anarchy, and then recoils and splits upon despotism. Yes, you may have individualism; truly, a brave sight! A nation ground to powder, no cohesion, no hierarchy, no family; nought but individuals, units,—fine sand of the social desert, useless for building up anything; able only to whirl in a tempest, to gather together, to thicken, and to coagulate in blood or mire,—such is anarchy. And when society recoils in terror at its own work, it will meet absolute centralisation,—whether in the hands of one or many, whether republic or monarchy it matters little, it is but a question of form and of name,—and find, if it goes on to the end, an absorption of every living power of the nation into an abnormal centre, and the establishment in the sunlight of modern times of the most terrific despotism our race has ever known! . . . All are anxiously interrogating the future at the present moment; Old Europe is falling piecemeal; what can reconstitute a new Europe? I say it is *the family*. . . . The definitive future of the world is not in its armies. Durable, accepted, and fruitful victories are not in needle-guns and rifle-cannon! The future of Europe and the world belongs to those nations who shall be the most moral, to those who shall have the fewest sophists and courtesans, and the most numerous, the most laborious, and the most Christian families."

Truly the responsibility of a people who hear such words is great; but it is much to be doubted if any general effect be produced; individuals

may be induced to follow out the suggestive thoughts, and take up the scriptures and search them, and find in the Gospel the inward and outward healing they thirst for. But the powerful instrument of God for the salvation of souls is not wielded,—how can the Carmelite use a weapon he has not felt the power of himself?—and without that men may and do admire; but their harness is whole, they feel not the prick, they fall not at the feet of Immanuel. It is not Père Hyacinthe, sincere and eloquent as he is, it is not the worthy Archbishop, whose moderation is known unto all men (he has lately discouraged the invention of false miracles); it is still less the declamations of the Ultramontane party, and their appeals to Mary-worship; it is not all our Protestant appeals to reason and moral rectitude that will stop France and Southern Europe in their headlong course to the abyss the eloquent monk describes.

The remedy is *the Gospel;* and wherever it is boldly and lovingly preached, there we have its natural results, its noble fruits. All our churches, weak as they are, and weakened by unbelief oozing in on all points, yet more and more filled with precious freight. The Lord blesses them all; like the various members in one body, no one can say to the other, I have no need of thee! Each has its work to do, its man to reach, its niche to fill, its soul to save. The pity is that time should be lost at such a crisis, or at any other, in vain endeavours to show forth one's own superiority. Let him be praised whom the Lord chooses to bless, whom the King delights to honour, in giving him, not large congregations, not thousands of readers, not the praise of man, but *souls.*

We hear of souls being saved in various places, often in quiet meetings where persevering prayer is made. We were witness last week of the exhortations of a dying Bible-woman to a circle of rag-pickers whom she had sent for to surround her bed at the peril of her life. "I am drinking, drinking, of his grace," said she. "I shall be satisfied by the rivers at his right hand. In the depth of suffering He makes me happy. Jesus is leading me through the valley of the shadow; He is no stranger; He loves me; oh, how He loves! He has put all my grievous sins away, all are cast behind his back for evermore, never to come to remembrance. He has died for me. Now, Jesus is willing to be your friend, beloved; all He has given to me, He is willing to give to you; the grace I have, He longs to give to you; oh! see how very happy He makes me. Do turn to Him now, be saved now, leave sin now; do tell me you will meet me in glory!" Such are irresistible words when accompanied by the facts, telling, as none other do, of a living God, and a living Saviour, snatching sinners from destruction. All our Societies—Tract, Evangelical, Bible,—can tell of the Lord's strong arm being put forth, and souls saved here and there. But it is gleaning stray ears at the best; we long and pray for the harvest, and for men equal to the work.

Switzerland.

(From our own Correspondent.)

My last letters to you related to the churches of Berne and Basle. I return now to our Geneva affairs, and I take them up where I left them in my September correspondence.

I was telling you of the agitation that had been caused by a bill the Government had just presented to the Grand Council. This bill was to allot to the Catholics two ample and beautiful sites in the town for churches, and to the Protestants 20,000 francs to aid the construction of a small temple in an obscure suburb. After long debates the Grand Council, though comprising a considerable majority of Protestants, negatived the whole bill; and we approved its resolution: we were not willing, for the price of 20,000 francs, to grant Catholicism such an augmentation of splendour and of power. But we regretted that the Government had proved itself so feeble and so disposed to sacrifice everything to conciliate the Catholics. But still weaker did that Government prove itself subsequently; and upon what occasion I will tell you.

Our principal charitable establishment is the Hospital of Geneva or Old Hospital, which is endowed with about 5,000,000 francs. When a Catholic territory was added in 1815 to that of the ancient republic, the same treaty which granted certain exceptional rights to the new Genevans, recognized and assured, to the Genevans *ab antiquo*, the possession of the funds of their ancient hospital. The revenues were therefore exclusively for our poor; but the poor of the new territory were not, therefore, left without succours; and we can boldly affirm before God and man, that we have practised towards them the most ample and the most Christian beneficence. Not only as individuals, but as a state (for the government was then entirely in our hands), we loaded with benefits this population which had

been given us so poor, so ignorant, so incapable of doing aught for itself. In all their villages we have built or rebuilt churches, vestries and schools; and, although we reaped from them nothing but ingratitude, from their priests nothing but abuse, we persisted in this course to the end. The Radical Government which arose from the Revolution of 1846, and which without them was able to do nothing, could yet for them do no more than we had done; but it did one thing more—it added a new infusion of bad passions to those which the priests had already nourished among them, and it is thus they were at last led to consider as an enormous injustice, and as a monstrous political inequality, the existence of these funds belonging to the old Genevans.

But the most singular and deplorable fact, was that a certain number of the old Genevans ended by taking nearly the same view of the matter. Having by their weakness become pure Socialists, they showed themselves ready to consent to a partition of the funds of the hospital; and the Government, ever pre-occupied with the chimera of conciliating the Catholics, proposed a bill sanctioning this spoliation of the old Genevans. By way of compensation, the Catholics were supposed to renounce the privileges secured them by the treaty of 1815. This renunciation was another chimera, for the Genevan Catholics could not vote it without the consent of the Great Powers, who had guaranteed the treaty; moreover, the priests declared immediately that they could not and would not yield anything. But even while declaring that they did not and would not yield anything, they nevertheless vehemently urged the people to vote for the bill; and perhaps in no country has universal suffrage ever received so strange an application as it did on this occasion. Simple good sense and simple justice at least required that the old Genevans should have been called upon to vote first, to decide whether they would consent to the partition. But no! The entire population were summoned to vote, and it all but resulted that the Catholic, united to the Radical votes, should have composed a majority. The bill was rejected, but it is clear that the matter is not over; the question will again come forward, and the audacity of the one party, aided by the weakness of the other, will, eventually, win the day. You will understand, I trust, that what makes us attach so much importance to this matter, is far less the money question than the question of principle. In the domain of conscience, it is of little consequence whether we treat of five or five million francs. Our rights, our honour, our political and religious interests are all at stake. What our adversaries desire, much more than our money, is the downfall of one of the last earthly and human props of our old Geneva; this is the object they principally pursue in the destruction of the hospital as a Protestant and Genevan institution. We have, as we well know, other and nobler props left. Her faith, her life, her church,—it is on these that Geneva, if she continues to believe and to live, will be able to rely at all times. But let not our brethren abroad forget how much temporal questions have of importance in our particular position. Materially invaded on all sides, almost drowned in the floods of Catholics that come upon us from all the surrounding countries, we are unable to renounce temporal weapons of defence; and, provided we do not neglect spiritual weapons, no one can justly reproach us herewith.

On the 26th of September the consecration took place of a Russian church, which is built on a height in the outskirts of the town, and whose golden cupolas may be perceived at a distance of 20 miles. This ceremony, which was attended by deputations from the Consistory and the company of the pastors, took place under the presidency of Father Vasilev, the arch-priest of the Russian Church at Paris. After the service had been celebrated according to the ancient and beautiful liturgy, ascribed to St. John Chrysostom, the arch-priest addressed the assembly, at first in Russ and afterwards in French.

"Dear friends and brethren of Geneva,—We owe this sanctuary to you in two ways; for we owe it firstly to the full and perfect religious liberty which reigns among you, and then to the present you have made us of the site on which we have raised it to the glory of God, our common Father. Believe me, you will never have to repent hereof. We will respect your faith as you respect ours; we have in our hands no weapons of any kind to trench upon the domain of your conscience. Living amongst you, we will pray for you as we hope you will pray for us. And to you, and to your good town, and your beautiful country, may peace be granted to abide with you."

The Roman Catholic clergy, who were also invited to this ceremony, had refused to attend; some people cannot understand why. The latter forget that the Romish Church, in virtue of the principles which it has declared immutable, cannot either officially or officiously hold out a hand to

any other Church. If we find in German Switzerland, for instance, some curates who are animated by exceptional sentiments, their conduct is none the less a grave infraction of their duties as Catholic priests; and indeed, during some few years their supreme ruler, the Pope, has been taking care, every time he has upraised his voice, to leave no room for doubt as to the true sentiments and the true laws of his Church. The Pope, moreover, seeming to have been anxious to leave us no facilities at Geneva for forgetting what Christianity has become at Rome in the hands of the Popes. One of our rural Catholic parishes, Thônex, received lately from him a present of one of those "sacred bodies" which are taken out of the catacombs, christened one thing or another, and then exhibited as relics of saints or martyrs, to the credulous veneration of nations. In this manner Celiodorus (?) has become the patron of the parish of Thônex. The bones of the pretended saint have been enclosed in a wax puppet, representing a handsome young man in splendid raiment. The clergy of the whole canton met together to give him a magnificent reception; and this demigod is now enthroned upon the altar, where he receives incense and prayers. Such are the things going on at Geneva in the year 1866.

THE LATE M. LE PASTEUR BRIDEL.*

(Special Correspondence.)

The Free Church of the Canton de Vaud has been visited with a severe affliction, in the sudden removal of one of her most distinguished and beloved pastors, M. Louis Bridel. This eminent Christian workman was so well known to friends of the Gospel in England and Scotland, from his long ministry at Chapelle Taitbout, in Paris, as well as that of the last ten years at Lausaune, that we feel sure many among us will sympathize with our Swiss brethren in their heavy trial, and be interested in a few particulars of the last days of one so ready for his Master's unexpected summons.

M. Bridel left Lausaune, Monday, October 22nd, in apparently his usual health. He had been invited to attend a Conference of pastors of the National Protestant Church at Valence, and was afterwards about to take part in the Synod of the Free Churches at Nimes; while, before returning home, he hoped to be present at the Annual Meeting of the Evangelical Alliance at Lyons. He was deeply interested in all that concerned the Reformed churches of France, and his appearance in their assemblies was ever hailed with joy. The two first objects of his journey were accomplished; but a shade was cast over the meetings of the Evangelical Alliance by a telegram announcing the death of that zealous and honoured member. He had already joined "the great multitude which no man can number, of all nations and kindreds and people and tongues assembled before the throne and before the Lamb." At Valence, M. Bridel rejoiced to meet his friend and former colleague M. Edmond de Pressensé. "I had the privilege," writes M. de Pressensé, "of hearing the last two speeches of our friend; one on the Free Church, the other on the Gospel in Spain; two subjects of which his mind was full. Never did I hear words more affectionate and pure, more true and forcible."

One of the National pastors present on the occasion also wrote:—"I had not seen our dear brother for some time, and was struck by a change in his appearance. His face was worn, and there was a look of suffering in his countenance. Nothing of all this, however, was perceptible in his speech; on the contrary, I never heard his voice more powerful, or his words at the same time more thrilling and more tender. They touched all our hearts; and when replying to him on behalf of the Assembly, our President, M. le Professeur Bois, could scarcely restrain his emotion. The heart of the Christian orator was evidently filled with an ardent love for his Church of the Canton de Vaud—a little church, but one which has made great progress, and is likely to make greater still. After entering into most interesting details, he earnestly recommended it to our prayers with a warmth of feeling which reminded us of St. Paul, and he promised us the sympathy and prayers of his beloved church in return. This love for his church evidently sprang from that love of souls with which his heart overflowed, and which communicated a remarkable fire to his words. We felt him to be under the influence of those Scripture precepts, 'Go ye into all the world, and preach the Gospel to every creature.' 'Work while it is day.' Largeness of heart, and an abounding charity in our brother, deeply impressed us all, and I shall never forget a remark he made on Matamoros—'If any evil report against him should reach you,' said he, 'you may be sure it is the enemy who hath done this, and that it is nothing but an odious calumny. I have perhaps never met with a more pure and beautiful

* Abridged for *Christian Work* from an article by Professor Chapuis in the *Chrétien Evangelique*.

character than that of Matamoros. I say it to the honour of his memory and the glory of God.'"

But there was something higher and more noble still which reigned supreme in M. Bridel's heart, and inspired all the rest. "Beloved brethren," said he, in concluding, "may we never forget, each and all of us, that theological and ecclesiastical questions should occupy but the second place, and that one thing alone is truly needful—to love the Lord with an ardent and faithful love. The longer I live the more do I feel the necessity of drawing nigh to Him in all things, and of giving myself up entirely to Him. This is the real want of every church. May we all continually raise our hearts higher and higher to the calm and pure region where He dwells. Let us press nearer and nearer to our Master, who is our Saviour and our God. Let us seek to be filled and penetrated with his Spirit, as were the first disciples. He is 'in us the hope of glory.' He is our all in all. Oh, may we consecrate ourselves unreservedly to Him. If it is worth living at all, it is to live for Him and in Him!"

M. Bridel left the night of the 24th for Nimes, and was present the next day at the opening of the Synod of the Free Churches of France. The same evening he spoke at a meeting for mutual edification. One who heard him writes:—"Such earnest words and heart-stirring appeals were never before uttered in our assemblies. M. Bridel spoke of those in bondage to the world and to the fear of death, and showed how death has lost all its terrors to the true child of God. Little did we then think how soon the weight of example would be added to his words, and that this servant of the Lord was just on the eve of departing in peace."

Friday the 26th, M. Bridel preached his last sermon at Uchand, a village near Nimes, and on the Saturday he took part in the conferences of the Synod. On the evening of that day, however, he was seized with a shivering fit, the prelude to an attack of fever. He kept his bed till the Tuesday, and then feeling better, but not sufficiently recovered to be present at any public proceedings, he was anxious to return home, and the doctor thought change of air might be beneficial. His son-in-law, Pastor S. Burnier, accompanied him, and his friends saw him depart without anxiety; but on reaching Lyons he was greatly fatigued, and there passed a night of much bodily suffering and mental conflict. Like Jacob, he seemed to have seen God face to face, and after wrestling with him in prayer and deep humiliation to have prevailed. "God gives us his light gently and gradually," he afterwards remarked; "but if we refuse to follow it, He suddenly sends a lightning flash across our path, and puts an end to all our resistance."

The journey next day was long, and rendered painful by the extreme weakness of the sufferer, which increased every hour. Nevertheless M. Bridel enjoyed a last view of his loved mountains, illuminated by all the glories of the setting sun; but on reaching Lausanne he was so exhausted that he was with difficulty supported to the carriage which conveyed him to his home. His family were greatly shocked by the change in his appearance, and struck by his deep humility and touching display of affection to each individual member. He had no idea of his sickness being unto death, but was under the impression that it might be long and painful. "Depend upon it," said he, "this is a crisis in our lives; and my illness is no doubt intended as a blessing to myself, my family, and the Church." He was however, too feeble to speak much, and every movement fatigued him. At one time when he thought himself alone, he was overheard praying for his children, and that he might better fulfil his duties as a father; "not with more severity but with greater Christian feeling." Prayer, which had long been his "vital breath," was now "his watchword at the gates of death;" but, faint and weary, he could not continue it, and sinking back exhausted, he whispered, "Thou knowest Lord all I desire to say to Thee. . . . I am too weak to pray, but Thou art with me!" During his wanderings he often alluded to the Synod of Nimes. "Why not pray more and dispute less?" he remarked, when fancying himself present there.

On Thursday morning, November 1st, the weakness had alarmingly increased, and although M. Bridel himself was not at all aware of the approach of death, and it was difficult for those around him to realize that so much life, vigour, and activity could be about so suddenly to pass away, yet a deep and growing feeling of anxiety took possession of his family and was shared by the medical attendants. Indeed it was soon but too evident that life was ebbing fast; towards evening he could scarcely articulate a word, and before eight o'clock he was apparently unconscious of all that was passing around him. A prayer was offered up and one of his favourite hymns sung by his bedside, but God had already with-

drawn His servant from things seen ; he gave no sign of recognition, the pulse could not be felt, and the breathing became every minute more faint and slow. At length, in the silence of night, a gentle, long-drawn sigh, announced to those who watched around him, that the life so precious to them was really finished here below ; and that the son, husband, father, the much-loved friend and brother, and the faithful servant of God, had left his earthly home for one of the many mansions in his Father's house above, and, without any of the pains of death, had been quietly transplanted, as a tree laden with fruit, into the Paradise of God.

Great was the grief far and near as the sad tidings spread ; for many heard at the same time of the illness and death of their pastor and friend, while few in those relations have been more universally loved and valued. Since the death of Vinet no loss has been so deeply felt in the city of Lausanne or the Canton de Vaud. All distinctions of church and party were forgotten, and crowds pressed to the funeral with sorrowing hearts. Professor Chapuis gave a slight sketch of the character and Christian activity of the departed, and returned thanks to God for the gifts bestowed on his servant, which had been diligently used to his glory.

These were, indeed, many and various, and as a preacher are well known. Sound in doctrine, eloquent in speech, perfect master of himself and his subject, and clear and striking in bringing the truths of the Gospel home to the conscience, M. Bridel being dead will long speak to the hearts of those who were privileged to hear him. His weekly expository lectures on the word of God were especially useful, and of the numerous congregation of different nations which assembled every Thursday morning in the Chapelle Martheray, each seemed to receive a portion of spiritual meat in due season ; there were few who did not carry away impressions for life, and many did so for eternity.

Though extremely and most deservedly popular, M. Bridel never entered the pulpit without a deep feeling of insufficiency and humiliation, while he was an example to all preachers in his abhorrence of flattery. Nothing could so easily bring a frown on his countenance as the most distant approach to it, and few dared venture a second time on any praise of his sermons. Manliness, resolution, tact, frankness, and good sense, were among his prevailing characteristics. His natural shrewdness and penetration, with the knowledge of mankind he had gained during his fifteen years' residence in Paris, and his journeys to America, Scotland, England, and Italy, had by no means dimmed his charity or lessened the largeness and tenderness of his heart ; and there was nothing little in the character of this servant of the Most High. His activity was unbounded ; he always knew his own mind, and whatsoever his head found to do, he did it with all his might. In addition to his labours in the pulpit, catechising the children, visiting the churches in his own and neighbouring cantons as well as in other countries, and being the principal editor of an excellent review, the "Chrétien Evangelique," he took a particular interest in the College of the Free Church at Lausanne of which he was the able director, and equally beloved by the professors and the students. He felt the importance of this institution, not only as training evangelical ministers for Switzerland, but for Roman Catholic countries such as France and Spain ; and he earnestly pleaded for its support, and always expressed much gratitude to Scotland for help generously rendered.

The spread of the Gospel all over the world was the dearest wish of M. Bridel's heart, and this led him warmly to welcome the French and Spanish students to Lausanne, who have lost in him a father and most faithful friend. While peculiarly gifted for stirring up others, he never spared himself or refused any work his Heavenly Father gave him to do, and he went through his many labours in a joyous, hopeful spirit, "strong in the Lord and in the power of his might." No doubt they insensibly undermined his health, and caused his sun to go down while it was yet day ; but he had the happiness of being about his Father's business to the last, and he now "rests from his labours and his works follow him." May God in his mercy comfort our brethren in Lausanne, and raise up many such labourers, in all parts of his vineyard !

Italy.

(From our own Correspondent.)

The great event of the month is the departure of the French troops from Rome. The Pope, in his farewell address to the French general and officers, spoke of the Emperor's health of body and mind in a manner not felt to be agreeable in imperial quarters. What is to come next is now the question. It seems as if the students of prophecy have been right as to the time of the overthrow of the temporal power. That power cannot

last for any time, except in mere shadow, even if there be no uprising of the people; but the people, it may be expected, will soon, though calmly, claim their independence. The Pope has been offered a refuge in many quarters, among others in the United States, where the Americans say he would be surest of enjoying independence. This means that nobody would trouble themselves about him, except as a lion of the day or object of curiosity. Whether the Pope considers the offer and reasons assigned complimentary or not we do not know. Things are at present in a most uncertain state. The arrival of the Empress of the French, if she do come as announced, may prevent any immediate movement, as the Romans are anxious to do nothing that may be construed into an intention to give umbrage to the French Court. The troops were treated with respect to the last, and the Empress will meet a friendly if not enthusiastic reception.

The following is the full text of the Pope's address to the French army, a portion only of which appeared in one of the Paris papers:—

"I come to salute you, my children, on the eve of your departure. Your flag, which left France eighteen years ago, bore with it the wishes and desires of all the Powers and all the Catholic nations. It now returns to France. I trust that it may meet the same greeting, but I greatly doubt it.

"I learn that Catholic hearts are discouraged in reflecting upon the difficult situation in which the Head of the Church and religion are now placed. As I have already said to your other companions in arms, we must not deceive ourselves. The revolution will make its way here. This has been declared and proclaimed. You have felt it, you have understood it, and you have seen it.

"It has been said by a great personage that 'Italy is constituted, but not yet completed.' For my part I will say that if she be not yet completely undone—if she exists such as she is—it is because there is still a strip of earth, where I am, in which reign justice, order, and peace. When this shall be no more, I foresee the revolutionary standard floating over the Campidoglio; but I also see that the Tarpeian rock is not far distant. Five or six years ago I had a conversation with a representative of France. He asked me before leaving Rome what he should say to the Emperor. I replied: 'Tell him that St. Augustine, Bishop of Hippone, seeing the city besieged by an army of barbarians, and knowing the terrible scourge that would fall upon the inhabitants if the barbarians should enter the city, prayed to God, "Vouchsafe that I may die before witnessing this destruction."' Say that from me to the Emperor. The French ambassador replied: 'Most Holy Father, reassure yourself; the barbarians will not enter.' He was not a prophet, but he was an honest man.

"Another French representative, now highly placed, said to me: 'Rome cannot be the capital of a kingdom, it is in no way suitable, while there is every reason that it should remain the capital of Catholicism.' These words afforded me great consolation. But I repeat, the time may come. I am weak. I have no resource upon earth. Nevertheless I am tranquil, since I put my trust in a power that will afford me the strength which I need. That power is God. Go, my children, go with my benediction and my love. If you see the Emperor, tell him that I pray daily for him. They tell me he is suffering, and I pray that he may be restored to health. I am assured that he is disturbed in mind, and I pray God to grant him tranquillity. But if I pray for him he should do something for me, since he bears the title of Most Christian, and France is the eldest son of the Church. It is not enough to bear titles; they should be justified by acts. It is necessary to pray with perseverance, humility and faith. With such confidence in God, the head of a nation who is respected by all is made strong, and can obtain all that he desires.

"I see that the world is not tranquil. As for myself, I trust in the mercy of God, and fear nothing. I give you my benediction, which will accompany you at all times in the difficult journey of life."

CONVERSION OF A ROMISH THEOLOGICAL STUDENT.

The Rev. John Simpson Kay, of the Waldensian mission, gives an account of the conversion of a Sicilian, Salvator de Caro. He had been a theological student, and had had some difference with one of his professors in reference to the dogma of papal infallibility. He says:—

"We have had no reason to feel disappointed with him. He has gained the love and esteem of all the brethren, who regard him as a genuine Evangelical. After some months he was admitted to membership; and in the new relations

thus formed, his cordiality, zeal, and general behaviour have been most praiseworthy. From earliest boyhood he has desired to be a preacher, and the aspiration has not been quenched by the vicissitudes of his career. He has shown himself of good ability, and with great acceptance has occasionally conducted a religious service. I felt that he should be encouraged to prepare himself for the vocation of evangelist; and it is only a week ago since he left our city on his way to the Theological Seminary of Florence—a journey which for some months he has been anticipating, by giving himself to the study of Greek and Hebrew.

"Before leaving his case, I may add that his adoption of Evangelical views made him 'foes of his own house.' Shortly after his arrival in Palermo, he received from his parents, letters, first of 'entreating,' and then of 'threatening,' and that even of 'slaughter.' In one letter the father threatened to come to Palermo and shoot his son. But this deadly intolerance and resentment seem to have been greatly dissipated under the influence of time, and the persuasion of relatives who sympathised with the views the son had embraced; and the father even came to speak of sending two other sons to Palermo, that they might be educated in the school of which his eldest son was master. The project, thus lightly formed, it may be, as a measure of family prudence, it became necessary to carry out, for a reason that its originator little dreamt of. In an encounter with brigands the father suddenly lost his life; and the son, whom he once threatened to kill, lives to act the father's part to the family. In this capacity he has charged himself with the up-bringing of two younger brothers, whom he caused to be brought to Palermo, and whom it would be right to transfer to the Waldensian Boarding School in the Valleys. But for this the means are awanting.

"Signor de Caro has two uncles, who both have embraced his religious views. Indeed, it would appear that some time before him they had with greater or less secrecy imbibed opinions inconsistent with their Romish profession. After an interval of some months, one of the uncles followed the nephew to Palermo, and there doffed his friar's dress, and is now one of our members, and assistant teacher. The other uncle, who was the first of the three to think, examine, and reach the right conclusion, is practically last and least of all—still saying the mass, which in his heart he regards as an imposture."

Protestantism in Silesia.*

(Special Correspondence.)

In connexion with the following Appeal, we have received this letter, both in a slightly foreign English:—

"Cerniloo by Königgräz, in Bohemia.
"*23rd of November, 1866.*

"Always thankfully remembering the sincere kindness and hearty interest for the Protestant martyr-church of Bohemia and Moravia, which I was so happy to see and to enjoy with you, and with other generous friends of England and Scotland, I take the liberty to request your kind attention to the enclosed petition and your brotherly help in collecting some support for the Alumneum at Teshen, in the neighbour country Silesia, as for an institution in which the most part of the Bohemian and Moravian Evangelical ministers, as well as their sons, were and are educated. Many of them could certainly not attend the Gymnasium, by which they are prepared for the University, if they had not enjoyed the benefit of this very cheap and well-arranged institution, with lodging and boarding for the pupils, which is sustained, and has now been built anew, chiefly by the offerings of the Lord's people in the Evangelical congregation at Teshen, who, having done what they could with the help of God and of native friends, are calling to you, esteemed brethren in England and Scotland, to help us kindly to pay the remaining debts of 4,000 florins = £400. And I hope the God of all grace will bless this humble call for His holy Gospel's sake."

Appeal to our Beloved Brethren in England and Scotland.

"After serious hesitation, which only a prevailing trust in the unity of our faith, feelings, and tendencies could overcome, we dare instantly apply to you, beloved Brethren, in a concern on the settling of which all the future prosperity, and even the existence, of our beloved Evangelic Church in the empire of Austria may justly be said to depend.

"That momentous concern is—'*The finishing of of the Alumneum connected with the Evangelic Gymnasium of this town;*' and our appeal tends to secure willing hearts and helping hands to this our undertaking.

"The said establishment has for its charitable

* We shall receive and acknowledge subscriptions for this object.

destination to render possible or facilitate the course of studies at our Gymnasium—by supplying free board, lodging, and clothing—as a preparatory school—

"1st.—To the sons of our Evangelic clergymen and teachers, which both classes of men are in general but scantily paid.

"2nd.—To poor deserving scholars of our Gymnasium in general.

"Since 1813, in which year the Alumneum was founded by the lively faith and active charity of our forefathers, it has afforded means to far more than 1,000 poor youths from all parts of the empire to lay the foundation to their professional and general knowledge at our Gymnasium, the only Evangelic one in the Slavo-Germanic dominions.

"Whence it comes that a great number of public functionaries of note and merit, as likewise most of the ministers of our Church in this part of Austria, have come out of that beneficial institution, who, God willing, will be followed by others in endless succession.

"To our great sorrow, however, the building occupied up to this time by the Alumneum is in a state of utter decay; wherefore our parish, the oldest in Austria, and one of the earliest layers of the Reformation, considered it a sacred duty to proceed with all speed and energy to the erection of the new building after her long-formed but long-delayed plan.

"The new building was outwardly next to finished last summer partly by the utmost pecuniary efforts of the parishioners themselves, partly by the liberal contributions of the Diets of Bohemia and Silesia, and of the Gust-Adolphus Association, and thanks, finally, to the mites collected throughout the country among our German Evangelic brethren, most of them in rather sad, necessitous circumstances.

"It was raised, we say, as to the exterior, but could not, and cannot, be finished in its inner parts nor fitted up for want of further means, inasmuch as our community, which is large indeed but poor, and, besides, labouring under continual heavy expenses for repairs of various buildings (church, parsonage-house, gymnasium, &c.) — sees herself, moreover, compelled to build very shortly a house for our public school (Volksschule) in consequence of this latter—poorly lodged hitherto—being raised to be principal school (Hauptschule) which, as such, is to act an important part, serving, on the one hand, as a preparatory school to the Gymnasium, and acting, on the other hand, as the only place of education for all the Protestant workmen, farmers, &c., of our neighbourhood.

"Our want with respect to the inner finishing of the Alumneum amounts to about £400: and as to the whole of the expenses for the principal school, they must at least be valued at £2,600, so that our total want reaches £3,000.

"Yes, indeed, our need is great, and yet we will not give way to despair! Our Lord, in whose name we have begun our work, will help us in its continuation and to its end through the active charity of our Evangelic brethren.

"May we, then, be allowed, under reference to all the above stated, and to two authorizing decrees of Imp. Roy. Ministry of Education, dated the 29th July, 1851, and the 25th September, 1857, to address also to you, beloved brethren, in the name of our distressed community, the instant entreaty—'*To forward our arduous work by friendly gifts of your charity.*'

"The Evangelic Church in Austria, freed but lately by the generous resolution of his Majesty our Most Gracious Emperor Francis Joseph from her former fetters, and now revived and hopeful, confidently looks up to you, who will not leave unfollowed the apostolic admonition (Gal. vi. 10), "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

"Ours, if any, may be called a work in the cause of God; and if we succeed in it by His will and blessing, and with your benevolent assistance, you will be thanked, and your memory blessed through generations.

"As to the conscientious application of all contributions exclusively to the above said charitable object, the undersigned Committee declare to answer for that with their good name and personal honour, engaging themselves at the same time to publish at the close of their activity, together with their thanks, a full report and a list of the subscribers.

"The undersigned accountant is authorised to receive the contributions.

"Teschen in Austrian Silesia, 9th April, 1866.

"In the name of the Presbytery of the Evangelic Community,

"The Committee,

"Dr. BURKHARD, "*Professor of the Gymnasium, Accountant.*

"C. GAZDA, *Inspector of the Alumneum.*

"A. BEHSCHNITT, *Director of the Principal School.*

"A. ZLIK, *Clergyman.*"

Hungary.

Mr. Koenig, of the Free Church Mission at Pesth, writes in the *Free Church Record* :—An incident has lately come to my notice, which is so full of interest, both as resulting from one of Mr. Neumann's late missionary travels, and because of its opening a new door for evangelistic labour in this country, that I would not leave it uncommunicated.

About three weeks ago, the printer of our Hungarian and Slavonic tracts in Pesth received a letter from a minister unknown to him who has a charge in a Protestant village in the midst of the well-known "Bakony-forest." This forest—sixty miles in length, and from ten to twenty-five in breadth—belongs to the wildest regions of Hungary. The minister states that he had lately seen two Hungarian tracts in the possession of a student, and having for many years earnestly desired to see such literature diffused among his people, he took the liberty of addressing himself to the printer, whose name was marked on the title-page, inquiring whether he could procure without delay a quantity of tracts for him to the amount of ten florins, which he sent in advance. The order was of course executed immediately ; and the student's tracts we were afterwards enabled to trace back to Mr. Neumann's visit this summer to Pápa, a town in Hungary, where he made the acquaintance of a number of students, and sold several hundred tracts.

A week after I had despatched these tracts, another incident came to light in connection with the foregoing, and of still deeper interest. A theological student from the Bakony-forest made his appearance in Pesth with the manuscript of a religious tract in the Hungarian language. His statement was, that he had been deputed by several pastors in that locality, who for some time past had been occupied in the translation of the tract, and that the discovery of a printer of religious tracts in Pesth had awakened the hope in them that he might undertake the printing of their manuscript, in which case they proposed holding themselves responsible for a certain number of copies. On looking at the manuscript, I found that it was nothing less important than John Hall's "Sinner's Friend." Our surprise was naturally not small to see such a tract and to hear of such desires coming from the Bakony-forest ! Thus we have been providentially led into the track of new friends and future valuable co-operators in the cause of tract publication. I shall not be slow to cultivate their acquaintance, and have already taken steps in that direction.

Turning to the Jewish field, it will interest you to hear a few particulars of some of the members of our Proselyte Church. I rejoice greatly to say concerning them, that they walk in the truth. The eldest son of Mr. Frolich, baptized together with his parents in the former days of our Pesth mission, has just completed his theological studies. The two last years he has spent in the Basle University, and has now returned to Pesth, where he will meanwhile be occupied with general evangelistic work here and throughout Hungary. He is a young man of promise, and will, I trust, prove a true and earnest messenger of the cross.

Mr. G., whose baptism along with his younger sister's we reported last winter, is a chemist by profession. Our efforts and his own having failed in procuring him occupation here and elsewhere on the continent, we were induced to send him to London. Through Dr. Schwartz's kindness and interest in our young friend, he obtained temporary shelter in the "Jewish Home." Christian friends were provided in London, and through their exertions Mr. G. has recently been appointed assistant-chemist at St. Luke's Hospital, London. This position is of great importance, as it will bring him in contact with men of high science, and be a passport to the highest posts. From all our friends in London, he has the testimony of being a consistent, earnest Christian.

His elder sister M. pursues her studies in Pastor Staudt's Normal Seminary at Kornthal. She is universally beloved there by superiors and companions, and her Christian character stands well. The younger sister of this family, already referred to, we have long desired to fit for future usefulness, but till now we lacked the means. During Mrs. Koenig's recent visit to Scotland, she had the pleasure of becoming personally acquainted with the ladies of the Jewish Association in Paisley. Mrs. Koenig met with a most cordial reception ; and from themselves and a few liberal friends of the cause in Paisley secured a sum, to be repeated next year, sufficient to educate E. G. at an excellent seminary in Germany. An additional sum was requisite for outfit and travelling expenses, and the ladies of the Glasgow Association kindly contributed £10.

Lapland.

(Special Correspondence.)

MARIA MATHSDOTTER, A NOBLE FEMALE MISSIONARY LABOURER IN LAPLAND.

Pastor H. Roerich, of Stockholm, sends the following most interesting letter to a German paper, from which our correspondent translates it :—I have had lately a great gratification, in which I am sure all will participate, who have been interested in the mission in Lapland. On the evening of the 30th of October, I was in my study, engaged in reading a newspaper which recalled my native land to me, when I heard a knock at my door. I opened, and whom should I see come in but two Lapps, one of whom was Maria Magdalena Mathsdotter. Imagine my astonishment and delight at again meeting this Christian woman, when I had been so long asking for tidings of her, and receiving no answer but the words, "Maria? It is not known where she is: she is wandering in the deserts of Lapland, accompanying her father's herds of reindeer." And now, here she was before me: the next moment she approached me and offered her hand. Immediately I said to myself, "Here is a new appeal which Lapland addresses to Sweden and to all the friends of the Gospel. Let us listen to it. *Let us work while it is day: the night cometh in which no man can work.*"

This Lapp woman is not unknown to you: her name cannot yet, I think, have been forgotten by those who have read what she has performed for the love of her people and of her God. It was she who in March, 1864, came to Stockholm, after a long and difficult journey through snow and ice *on skates*, in order to show the king the state of misery and abasement in which her fellow-countrymen existed. It was by faith she walked, we may well say,—she needed it certainly to perform such a journey alone; but her faith did not deceive her. She obtained precious promises of aid: she had the gratification of learning that a "Society of the Missionary Penny" (*Fem œre fœrening*) was about to be established for Lapland to labour for the moral and religious elevation of her brethren; and herewith, her prayers having been granted, she returned blessing God. Two years and more passed without any tidings being received of her. Maria was with her reindeer traversing the country, shifting from hills to plains and from plains to hills, but constantly active in the Lord's cause.

I must observe that a certain part of Lapland, the south of it especially, is partly inhabited by Swedish colonists, who come thither, not to embrace a nomadic life, but to establish fixed habitations and to cultivate the soil. These persons receive from the state a space of ground which they engage to cultivate. What is the result? The colonists advance into the interior of the country, and take possession of it, in order to cultivate it, wherever that is feasible: the Lapps, on the other hand, are desirous of keeping the country for themselves, as they need it for the maintenance of their numerous herds of reindeer, which constitute their only wealth. Now, if any reindeer unluckily trespass upon the property of the colonists, the latter bring them down with their muskets without any form of law. Hence arise, as may be imagined, continual grievances and bickerings between the Lapps and the colonists. Such was the case this summer, and the more influential members of the parish of Wilhelmina (Maria Mathsdotter's parish) which is situated in the province of West Bothnia, in the south of Lapland, met together to discuss their compromised interests. The only measure they could adopt was to address the king,—to submit the question to him, and to implore his intervention and his succour. It was determined to do this. But who was to undertake the journey? No man in the parish would accept the office of deputy; all found the work too difficult and troublesome. Their eyes were turned then to one woman, Maria Mathsdotter: she offered her services, which were accepted, and the voyage was resolved upon. She started and went to Stockholm with one of her cousins. It was assuredly with God's favour that she went, for her presence in the midst of us warmed our hearts and revived our zeal for the Lapps.

It was on Tuesday, October 30th, that Maria Mathsdotter came to my abode. The following day had been appointed for the working meeting, at which we make warm clothes for the school children in Lapland; of course I asked her to join us. What a pleasure it was for all our young workwomen to see this woman, whose great faith was known to them, and for whom they had so often prayed in concert. And you may imagine that this was no less of a treat for Maria herself, who was delighted to find herself in the midst of friends understanding the misery of her people, and willing to do something for its relief. Her countenance breathed tranquil satisfaction, and her look shone with ineffable joy. Maria, you may believe, did not remain with her arms folded; she took up a pair of scissors and begun cutting pat-

terns, and giving advice ; and all our ladies were eager to receive such good directions. This work was nothing new to her ; for, in the solitude of the forests, the Lapp-woman, while her reindeer are browsing, is accustomed to make garments for herself and her family, for which purpose she always wears scissors, needles, and thread, hanging at her girdle. The meeting was closed, as usual, by a reading from the Bible, with prayer. I performed the service, not in French, but as well as I was able in Swedish, in order that Maria might understand, and might pray more fervently with us. She wept much that evening, and pressed my hand cordially when I had ended, saying, "Thanks, thanks, my friend ; we shall meet again some day in heaven !" Then she began offering her hand to every one else there, repeating her usual salutation, "The peace of God be with you !" At two subsequent meetings we had still the pleasure of having our dear Maria with us, and conversing with her ; for we had an extra meeting on Monday, the 5th of November, in order to finish a good deal of work which had been commenced, and to be able to send to our school children as much clothing as possible.

I myself determined, on learning how much misery the Lapp people were suffering, to make a collection in favour of the parish-school of Wilhelmina ; this brought in, thanks to God, more than could have been expected. The Committee of the *Fem-œre* Society came together, moreover, to hear Maria, and to be enabled, by means of the newspapers, to give the public some particulars to encourage the work carried on in Lapland. It may be imagined that this session was interesting and encouraging. Maria told us how necessary her work was, and with what success she has been favoured. All the Lapps see with pleasure the foundation of new schools, and are glad to send their children to them ; but this is not yet much ; there is a great deal more to do.

I cannot tell you how much good to the soul the converse does of this woman, whom I would willingly call *the apostle of the North* ; how one feels at once humiliated and excited to labour when one is in the presence of such faith, such profound humility, such love of souls, such zeal for the advancement of God's kingdom. And another striking thing, when one hears her speak, is her appreciation of human distress, with her clear-headedness, her logical reasonings, and her precise expressions. She discourses with the greatest ease ; and, although she has had no training, she comports herself quite calmly, and defends her opinion without allowing herself to be intimidated by her audience. She never loses herself in details, as untutored people commonly do ; but she follows up the idea which she has in view, and always knows how to come back to it when she has been called upon to digress from it. All these gifts, let us not doubt it, are the share and one of the privileges of faith. Nothing in the world can terrify the believer, whether he speak before crowds or in national councils, because his power comes from on high, and the strength of God cannot in any wise be diminished by human frailty. This the apostles and the first disciples have shown us.

On Sunday, November 11, at 7 a.m., Maria started in a boat which was to take her to Hernœsand, a small seaport in the Gulf of Bothnia, whence she has to travel about 150 leagues on her skates : it will take her about a month to rejoin her family and her herd of reindeers. She has taken a stock of clothing with her, and one not less valuable of affectionate remembrances and sweet consolations. We went to the shore to greet her again, and to accompany her with our prayers : her last words were, "The peace of God with you !"

Ah, may the peace of God be with her also ! May He keep her in those icy solitudes, and support the faith and the charity with which she is animated ! May He be with us also ! May the example of this pious, happy woman be to us, not a discouragement, but a stimulus to act better and more energetically ! This is my prayer for you and for myself.

Russia.

A correspondent of the *Czas*, describing the state of matters in Lithuania and White Russia, says :—"The peasant who resolves to baptize his child according to the rites of the Catholic Church, is fined 30 roubles, while he who presents his child to a priest of the Greek Church for baptism, receives a douceur of 15 roubles. The Government officials and *employés* who refuse to adopt the Greek faith are pitilessly expelled from the service, without the least consideration for them or for their families. The funds belonging to the Catholic churches are being seized, and the ecclesiastics are deported, in order to accelerate the work of conversion." An officer of the gendarmerie who was commissioned to assist in the conversion of the Catholic population in one of the parishes of Lithuania, gives the following account of the process :—"When a considerable

number of the peasantry were assembled in the Catholic church, a body of troops surrounded the edifice ; the pope (Greek priest), chalice in hands, was brought in ; and while the congregation in silence awaited what was to follow, the pope went from one individual to another to dispense the sacrament. If any one closed his teeth and refused to accept the sacrament, the soldier who accompanied the priest opened the mouth of the recalcitrant with his bayonet." Such is the process of Muscovite conversion !

India.

THE AMERICAN MARATHI MISSION.

It was our privilege to be present at the Annual Meeting of the American Mission at Ahmednuggur. As our readers are aware, this is something more than a mere meeting of missionaries ; it is a gathering of the Native Christians from all the villages in the district ; a kind of annual festival, a Feast of Tabernacles.

On Monday, October 22nd, there was the examination of the Ahmednuggur Girls' School, and on Tuesday that of the Catechists' School ; in the former there are about 50 pupils, in the latter nearly as many. These are almost all the children of Christians. The examination was satisfactory. Though the instruction is all given through the medium of the Marathi language, it was made evident that the scholars are very carefully and thoroughly taught. The Catechists' school is, in a sense, a high school, the more promising pupils of the common schools being drafted into it.

On Wednesday there was the examination of the Theological Class, consisting of seven members, most of whom, or all, are now ready to be licensed to preach the Gospel as evangelists or pastors. Great pains have evidently been taken to fit these young men for the work to which they have been looking forward. This was followed by an examination of the candidates for admission to the Catechists' School, or Normal School, as it is now proposed to call it.

The Anniversary Services proper were held on Thursday, Friday and Saturday. Some forty or fifty short addresses, on a great variety of subjects, were delivered by the catechists, teachers, pastors, and missionaries, the subjects having been previously assigned them by a committee. A portion of every hour was given to devotional services.

A paper was read showing the progress made by the Mission in the last year. The present number of communicants is about 650. There are 41 catechists and 40 teachers, the latter being also to some extent catechists, preaching the Gospel in the villages where they are stationed. There are 5 pastors of churches.—*Bombay Guardian.*

THE ORISSA FAMINE.

The *Hurkaru* of November 2nd enters into an elaborate calculation of the probable number of victims by the famine, and the result is frightfully in excess of our previous conceptions. The calculation is that in the districts of Cuttack 502,212 persons have perished by the famine ; in Balasore, 151,440 ; in Poree, 120,256 ; and in Maunbhoom, 100,000. Our contemporary adds :—

" But these districts were not alone the sufferers. Tirhoot and Goruckpore, Behar and the Ganges Delta, the whole valleys of the Damooda and Roopnarian, and the 24 Pergunnahs have to be taken into account, and will all help to swell the ghastly total, which would thus reach a figure at which the imagination stands aghast ; for we are driven to conclude that in Bengal the famine must have swept away at least 2,000,000 souls, or about *one-eighteenth of the population, taking it at the lowest possible figure !*"

BAPTISM OF PARSEES.

We insert the following notices by Dr. Wilson of recent baptisms, under very interesting circumstances, at Bombay :—

" The first of the individuals baptized is a *Kankubja Brahmani*, the young wife of a native officer who was baptized by us in 1864, and who is now a zealous colporteur of the Bombay Bible Society. She joined her husband but a short time before his conversion, to which, for a season, she was very much opposed. A severe illness has, with the blessing of God, been the means of softening her heart, and leading her to regard with interest the doctrine of salvation ; and to commit herself to the Saviour Jesus Christ, whose word she has learned from her husband, from the head female teacher of Mrs. Wilson's school, and from the Hindustani services of the mission conducted alternately by Mr. Dhanjibhai and myself. She has for some time manifested much simplicity and meekness of character, which have been very encouraging to her instructors.

" The other two converts are both young *Parsis*, on whom the eyes of many have been placed for a considerable time, and in connexion with whom we have had much to do, especially for the last two months.

"One of them, named Jijibhai Jivaji, has just commenced his eighteenth year. I have known him from his early boyhood, when he entered the vernacular department of our institution, in which he learned to read and write in both the Gujarati and Marathi languages; through the medium of which, too, he received much Christian instruction when, on Lord's days, he attended the mission-house at Ambrolie. When his progress in the vernaculars warranted the movement, he was transferred to the English department of the institution, in which he rose from the lowest to the second class of the school division. Altogether, excluding a year when he was absent from Bombay, he has enjoyed education under our care for nine years. He early manifested strong likings for Christianity. About four years ago he began to attend the weekly meeting for Bible-reading and prayer held at my house, from which, during this interval, he has been seldom if ever absent. He made no secret of his desire to enter the Christian Church; and often spoke to his father as well as myself on this all-important matter. His father did not seem much opposed to his views, but directed him to leave the institution, and to take employment where it could be found. For a few months he was engaged in the Bombay post-office; but he did not in consequence cease to attend us for religious instruction. For a considerable time we have fully anticipated the issue which, in the good providence of God, has now occurred to our most thankful acknowledgment of the divine grace and favour. In preparation for his baptism, he has been of late very frequently with us; and the opposition of his family to his Christian exercises, and his forcible confinement by them in a room, from which he had to liberate himself by forcibly breaking the door, led him to put himself under our protection, and to come to reside in my bungalow, about three weeks ago.

"The other Parsi youth, Pestonji Jehangirji, is nineteen years of age. He has not enjoyed the same Christian educational advantages that Jijibhai has done. He was educated at the Jamshedji Jijibhai school, which he left some considerable time ago for a clerkship in the office of the translator of the high court. In one of the numerous native libraries in Bombay he found various Christian publications which attracted his attention; and in our bazaar shops he obtained copies of several of our mission publications, with notices of the occurrences in connexion with former cases of Parsi conversion. With these his religious inquiries and convictions commenced, which were deepened by conversations he had with one or two mission-agents, to whose addresses he once or twice listened. In November of last year he obtained a letter of introduction to me from our converted friend Mr. Cohen (now engaged in secular employment); but it was abstracted from him, and published as a note of warning in one of the native newspapers. On the 23rd of June, however, he came to me with another Parsi youth, and expressed his wish to be received as a candidate for baptism. On this occasion I introduced him to Messrs. Dhanjibhai and Stothert, who, I need not tell you, had the same gratification as myself in his application. During the last three months he has been much with us for private instruction, following, at the same time, a course of reading recommended to him; and he has also attended several of the mission services, including a course of lectures to young men lately commenced by Mr. Dhanjibhai. About a month ago he found it expedient to come to reside in Mr. Dhanjibhai's lecture-room (rented by an excellent Christian friend for native meetings), under the care of Mr. Ganpatras and Mr. Manikji, a Parsi convert. Another young Parsi inquirer took up his abode about the same time at the same place, where we daily attended for their instruction and encouragement. On its becoming necessary for them to leave that locality, Pestonji came to reside in my bungalow, when our other young friend, who had been expected to go to Mr. Dhanjibhai's, returned to his father's house, where he still continues, without, however, using any part of the symbolical dress, or practising any of the rites of the Zoroastrians, or discontinuing his visits to our meetings. Pestonji went one day to his father's house, about twelve days ago, where he had a great struggle of argument, &c., with his father and other Parsi and Hindu friends. By three of these friends he was taken, under various pretences, to the settlement of the Parsis in the south of Gujarat. At one of these he saw for a few minutes, at a railway station, our own missionary, Mr. Shapurji, who exhorted him to stand fast in the faith of Jesus. All along, on the journey by the railway, he had testified to the truth; and he so strongly denounced Zoroastrianism before the Dastars (or doctors) to whom he was taken, that his friends (as I have been told by one of themselves) were glad to bring him back to Bombay, where, without loss of time, he rejoined Jijibhai at my house.

"The baptism of these two interesting youths took place in the Free Church in the Esplanade,

on the occasion of the annual collection of the Beni-Israel schools. Mr. Dhanjibhai—to whose kindness, zeal, and judgment, the converts were very much indebted—preached in the forenoon; while I preached (from Jer. xxix. 8), and administered the ordinance, in the evening. The congregation, both of Europeans and natives, was the largest we have had in that church; and the interest which it exhibited in the proceedings, as we have heard from many quarters, was very great and hopeful. I enclose a copy of the simple statement read by the young men themselves, to both of which each of them expressed his assent before the congregation. May the Lord hear their prayers, preserve them from all evil, and establish them in the love and practice of the truth.

"Mr. Jijibhai, I am most thankful to say, has his heart very much set on being a missionary, and will resume his studies with this object in view. Mr. Pestonji is staying, in the meantime, in his father's house; but, as he told me last night, any curtailment there of his religious liberty must bring about a new arrangement. I am most thankful to say that no demonstrations of any violence of any kind or degree have been made by any of the merely onlooking Parsis on this occasion. The fact is, they are daily growing in liberality of sentiment and feeling; and understand both our message, and us the messengers under Christ, much better than they did when the first cases of conversion occurred. For many reasons, I think they will be among the first of the tribes of Western India to embrace Christianity as a body, and most distinguished instruments in its propagation. They have far more common sense and decision, and far less tortuousness of conscience, than many of the tribes with which we are surrounded.

"The third Parsi catechumen whom I have above mentioned (who received his first favourable impressions of Christianity nine years ago from Khansingh, the convert of our mission from the Sikh religion, who, with our free consent, is with our excellent United Presbyterian friends in Rajputana), still continues to attend us; though his anxieties for the future (which we could not, on principle, allay by any pre-arrangement) have prevented him, for the present, from imitating the example of his brethren. We have great hopes of him, and also of others of different tribes, whom we instruct through the vernacular languages of India. It is a great comfort and encouragement to us to think that on this, as well as on other occasions, we shall have the sympathy and prayers of many Christian friends in the highly-favoured land of our nativity."—*Free Church of Scotland Monthly Record.*

China.

NEW CONVERTS AT AMOY.

THE Rev. Mr. M'Gregor, of the English Presbyterian Mission, writes:—"Sabbath, 29th of July, I spent in Yu-boey-kio. There have been for some time past about thirty male inquirers there, the women not being able to come to worship, as we have hitherto got no separate place provided for them in the house rented as a chapel. Most of these candidates I had at different times previously examined, as had also Mr. Douglas; and, after conference with the elders and native preachers, we fixed upon ten persons as giving us reason to believe they might be received. Of those, on further examination, I baptised seven.

"One of these seven (Kee-hoey) was previously a Buddhist priest, in sole possession of a small temple, and the grounds connected with it. Having heard the Gospel, he, about the beginning of the year, left the temple, and went to reside in a neighbouring village. Since then he has been diligent in attendance upon every opportunity of instruction and spiritual profit within his reach, and altogether, so far as man can judge, has shown himself a true disciple of Jesus. On Sabbath evening, in looking on his former property, beautifully situated, overlooking the stream that flows from Yu-boey-kio towards Baypay, I thought of the words of our Lord, 'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, for my sake, and the Gospel's, but he shall receive an hundred-fold now in this time, . . and in the world to come eternal life.'

"Sabbath, 5th of August, and spent at the Baypay communion here, were six baptisms and one reception on profession, making altogether fourteen who sat down for the first time at the table of the Lord. In this we surely have cause for thanksgiving, especially when we recollect that at the Baypay communion, four months ago, ten were admitted, and that altogether at our various stations we have, since the beginning of the year, received thirty-five adult members."

THE COLONY OF JEWS IN THE HEART OF CHINA.

The well-known missionary of the Presbyterian Board, Dr. W. A. P. Martin, writes as follows to the *New York Times*:—

The City of Kai-fung-fee, the capital of Honan, is famous as an ancient capital of the Empire, and the scene of stirring events in the history of China. To the Christian world, however, it possesses a deeper interest as the residence of a Jewish colony.

They were discovered by the celebrated Father Ricci; and early in the seventeenth century full inquiries concerning their usages and manuscripts were made by Jesuit missionaries, who resided in that city. In 1850 a deputation of native Christians was sent among them by the Bishop of Victoria, and the late Dr. Medhurst. Two of the Jews were induced to go to Shanghai, and some of their Hebrew manuscripts obtained; but up to the date of my journey, for more than a century and a half, they had not, so far as we are informed, been visited by any European. It became, therefore, a matter of interest to ascertain their present condition; and, as I remarked in my last letter, this was the chief consideration that induced me to make Kai-fung-fee a point in the course of my inland travels. What others may have published I shall not repeat, but concisely as possible lay before you a review of my own observations.

Arriving in this city on the 17th of February, I inquired for the Jewish Synagogue, but getting no satisfactory answer, I went for information to a Mahommedan mosque, of which there are no fewer than six. I was well received by the *Mufti;* and the advent of a stranger from the West who was believed to be a worshipper of the "true Lord," soon attracted a large concourse of the faithful. At the request of the *Mufti*, holding a New Testament in my hand, I addressed them in relation to the contents of the Holy Book of Jesus, whose name he pronounced with great respect as that of the most illustrious of their prophets, Mahomet, of course, excepted.

The Jews he denounced as *Kafirs*, and evinced no very poignant sorrow when he informed me that their synagogue had come to desolation. "It was," he assured me, "utterly demolished, and the people who had worshipped there scattered abroad." "Then," said I, "I will go and see the spot on which it stood;" and directing the bearers of my sedan to proceed to the place indicated by the *Mufti*, I passed through streets crowed with curious spectators until I came to an open square, in the centre of which there stood a solitary stone. On one side was an inscription commemorating the erection of the Synagogue in the reign of the Sung dynasty, A.D. 1163; and referring the first arrival of the Jews in China to the dynasty of Hon, B. C. 200—A. D. 200.

On the other side a record of its rebuilding in the dynasty of Ming, about 300 years ago, but in addition to these inscriptions it bore an unwritten record of decay and ruin; it was inscribed with *Ichabod*, "The glory is departed."

Standing on the pedestal, and resting my right hand on the head of that stone which was to be a silent witness of the truths I was about to utter, I explained to the congregated multitude my reasons for "taking pleasure in the stones of Israel, and favouring the dust thereof." I then inquired if there were any of the Jews among my hearers. "I am one," responded a young man, whose face corroborated his assertion, and then another and another stepped forward, until I saw before me representatives of six of the seven families into which the colony is now divided.

There, on this melancholy spot, where the very foundations of the synagogue had been torn from the ground, and there no longer remained one stone upon another, they confessed to me with shame and grief that their "holy and beautiful house" had been demolished by their own hands. It had long been in a ruinous condition —they had no money to repair the breaches of the sanctuary. They had lost all knowledge of the sacred tongue, the traditions of the fathers were no longer handed down, and their ritual worship had ceased to be observed. In this state of things they had yielded to the pressure of necessity, and disposed of the timbers and stones of that venerable edifice to obtain relief for their bodily wants.

In the evening some of them came to my lodgings, bringing for my inspection a roll of the law; and the next day, the Christian Sabbath, they repeated their visit, listening attentively to all I had to say concerning the relations of the Law of Moses to the Gospel of Christ. They were very ignorant, but answered, as far as they were able, my inquiries in regard to their past history and present state. Two of them appeared in official costume, one wearing a gilt, and the other a crystal ball on the top of his cap; but far from sustaining the general character of their people for thrift, they number among them none that are rich, and few who are not pinched by poverty. Some, indeed, true to their hereditary instincts, are employed in a small way in banking establishments (the first man I saw was a money-changer,) others keep fruit-stores and cake-shops, drive a business in old clothes, or pursue various

handicrafts, while a few find employment in military service.

The prevalence of rebellion in the Central Provinces for the last thirteen years has told sadly on the prosperity of Kai-fung-fee; and the Jews have not unlikely, owing to the nature of their occupations, been the greatest sufferers. Their number, they estimate, though not very exactly, at from two to four hundred. They are unable to trace their tribal pedigree, keep no register, and never, on any occasion, assemble together as one congregation.

Until recently they had a common centre in this venerated synagogue, though their liturgical service had long been discontinued. Now, however, the congregation seems to be following the fate of their building. No bond of union remains, and they are in danger of being speedily absorbed by Mohammedanism or heathenism. One of them, to my knowledge, has become a priest of Buddha, taking, not very consistently, for his sacerdotal name, the characters *Pen tan*, which signify "One who is rooted and grounded in the truth." The large tablet that once adorned the entrance of the synagogue, bearing on it the name of Israel, has been appropriated by a Mohammedan mosque, and some efforts have been made to draw the people over to the faith of Mahomet, from which their practices differ so little that their heathen neighbours have never been able to distinguish them from Moslems.

One of my visitors was a son of the last of their rabbis, who, some thirty or forty years ago, died in the province of Kansuh. With him perished the knowledge of the sacred tongue; and though they still preserve several copies of the Jewish Scriptures, there is not a man among them who can read a word of Hebrew. Not long ago it was seriously proposed to expose their parchments to public view in the market-place, in hopes they might attract the attention of some wandering Jew, who would be able to restore to them the language of their fathers. Since the cessation of their ritual worship their children all grow up without the seal of the covenant. The young generation are uncircumcised, and, as might be expected, they no longer take pains to keep their blood pure from intermixture with Gentiles. One of them confessed to me that his wife was a heathen. They remember the names of the Feast of Tabernacles, the Feast of Unleavened Bread, and a few other ceremonial rites which were practised by a former generation, but all such usages are now neglected, and the next half century is not unlikely to put a period to their existence as a distinct people.

On the margin of the Poyang Lake stands a lofty rock, so peculiar and so solitary that it is known by the name of the Little Orphan. Its kindred rocks are all on the other side of the lake, whence it seems to have been torn away by some violent convulsion, and planted immovably in the bosom of the waters. Such, to me, appeared that fragment of the Israelitish nation. A rock rent from the sides of Mount Zion by some great national catastrophe, and projected into this central plain of China, it stands there an "orphan" colony, sublime in its antiquity and solitude. But it is now on the verge of being swallowed up by the surrounding flood, and the spectacle is a mournful one. The Jews themselves are deeply conscious of their sad situation, and the shadow of an inevitable destiny seems to be resting upon them.

Poor, unhappy people! As they inquired about the destruction of the Holy City, and the dispersion of the tribes, and referred to their own decaying condition, what could I do to comfort them but point to Him who is the consolation of Israel? True, I told them, the city of their fathers was broken down, and their people scattered and peeled, but the straw was not trodden under foot until it had yielded precious seed for disseminating in other fields. The dykes had not been broken down until the time had come for pouring their fertilizing waters over the face of the earth. Christian civilization, with all its grand results, had sprung from a Jewish root, and the promise to Abraham been already fulfilled, that "in his seed all the nations of the earth should be blessed."

Australia.

(From our Adelaide Correspondent.)

MISSION TO THE ABORIGINES.

In some former communications I have spoken about the Moravian Brethren who came here with the intention of commencing a mission at Cooper's Creek, about 500 miles north of Adelaide. Messrs. Walder, Meissel, and Kuehn, with a Christian native named Daniel Boney, arrived more than a year ago from Melbourne, intending to proceed at once on their long and perilous journey; but the terrible drought that has laid so long and heavily on the land hindered their progress, and they had to remain in the settled districts awaiting a providential opening. In the meantime Mr. Meissel went to the Mission to the Aborigines at Point

Macleay, where he rendered valuable assistance, and at the same time was acquiring insight into the native character. Mr. Kuehn travelled about among the natives in the south for some months, and then went to Kadina, on Yorke's Peninsula, where an effort for the benefit of the blacks was being commenced by some good people. The Rev. W. Wilson gave up part of his house for the purpose, and so promising was the beginning under the able conduct of Mr. Kuehn, that he was induced to change his plan, and permanently settle there. Daniel, the poor native, gradually sank under the effects of pulmonary disease, and died the death of a Christian, calmly trusting himself and all his belongings to the loving care of the Lord Jesus. A few friends attended his funeral in the cemetery, where the Rev. F. W. Cox, with whose congregation he had communed, performed the service. Mr. Walder had occupied himself in various useful ways, especially among the German colonists near Kapunda. Now, at last, however, the blessing from Heaven, so much needed, has come down on us, and refreshing rains have caused grass and herbage to grow for the sheep and cattle, and all things having been prepared, on Thursday, 26th July, in the midst of a very wet season, the band of devoted men started on their high, but perilous, enterprise. Their goods were packed in a waggon and a spring-dray, by the skilful servants of the Hon. Thomas Elder, who has shown himself all through a very warm friend of the mission, and, in the presence of many friends to wish them "God speed," they started about midday. I should have said that on the previous evening a farewell meeting for prayer, and to commend the brethren to God, to the word of His grace, and the arm of His power, had been held in Chalmers' Presbyterian church, where the Rev. John Gardner presided, and several brethren offered prayer. After waiting for more than a year, for want of rain, to enable them to prosecute their journey, it is rather remarkable that they should have been hindered in their actual start by a superfluity of it, as the following extracts from Mr. Walder's notes will show:—

"Started from Grenfell, &c., at one o'clock, and, after a short halt at North Adelaide, reached Little Para at seven o'clock in the evening. The journey was such as to cause a severe struggle in our minds between cheerfulness and vexation. The horses did not work well together, and once we had to go to the nearest house for assistance before we could get them over a difficult part of the road. At other times the rain came down in such torrents that, in walking beside the horses to encourage them, we had to plunge about in the mud as if there were no bottom to it. In some of the mud-holes I went quite over the leggings. At the end of our first day's work we were exceedingly thankful; a good tea warmed us up again, and then we tried our 'lodgings upon wheels,' which were at least better than none at all.

"Friday, 27th.—After another day of troubles similar to the preceding, we reached in the evening the house of Hon. W. Duffield, where we met a very kind reception. Our appearance was not complimentary either to ourselves or to the roads, for I never in my life saw men with so much mud upon them.

"Monday, 30th.—After having enjoyed Mr. Duffield's hospitality for two days we started again for Bethel, where we arrived last night. This last twenty-five miles of road we had to pass over, it would be impossible to give townspeople the least idea of. We intend to remain a week or ten days here among our German friends, during which we we hope the roads will get drier."

Perhaps some of the readers of CHRISTIAN WORK, used to the facilities of a settled country, and all the countless appliances of abundant wealth and dense population, may be disposed to wonder why earnest and devoted missionaries should be kept waiting a whole year for the rain to enable them to travel, and even to think when they have been delayed on their journeys by the pouring floods, that it would be very pleasant to have escaped such an infliction altogether, and that to travel in perpetual sunshine would be the summit of perfection. I will therefore explain. When these brethren have gone a few days' journey, they will find the houses getting few and far between; then fences will become rarer, and in a very short time the country will be perfectly open and in a state of nature. They may for some little time longer get occasional hospitality at a squatter's head station; but generally they will just stop, as the sun declines, at some convenient spot, where wood, water, and, if possible, a little shelter may be obtained. They will then unyoke, kindle a fire, and prepare for the evening meal and for rest. Meantime the horses will have to get their living as they best can from the native grass or other herbage. Now, in such a season as we have just passed through, not only is there no growing grass, but all the grass of the previous year is eaten up by the hungry sheep and cattle, so that the whole country is so bare (literally, over large tracts) as a well-

worn road. In these circumstances travelling is impossible, for the country is a desert; and thus our brethren have had to await the winter's rains of 1866. The last hundred or hundred and fifty miles will be the most trying to them, as it will consist of a constant succession of low scrubby sand-hills, all precisely alike, over which, for days and days together, there will be nothing else to do but slowly, and with extreme heaviness of draught, to toil on till they arrive at their destination. When there, they will find the country of similar character to the above, with many fresh-water lakes, and, for Australia, a somewhat numerous aboriginal population, who will be their future charge, and to whom they have gone forth to carry the blessings of Christ's Holy Word. The government of South Australia has promised them all the land they need, and also such stores —flour, tea, tobacco, blankets, &c.,—as they may be able to distribute suitably among the natives. Of the tribes in that distant part we know but little. That they showed kindness to Bushe and Wills, the explorers, in their last extremity, we do know; but of their general intelligence, information is very scant, and somewhat contradictory. One gentleman, familiar with the far north, told the writer that "their bird-like heads and faces betokened the very lowest scale of intelligence."

Since the departure of these brethren, a fourth missionary, Mr. Kramer, has arrived in the colony, and proceeded northward immediately, to overtake his fellow-labourers in the Lord.

The mission station at Point Macleay is making good progress, and several blacks there are united in Christian fellowship, and the zealous and devout agent there feels that God has given him many tokens of favour. The land is being cultivated; and a very promising feature in the social history of the aborigines there is seen in this—the blacks are making application for pieces of land to build houses upon, and seek a secure tenure of such land for themselves and their children. They also desire marriage according to white customs in many cases, and the lubras will have a ring on the fourth finger to indicate their married condition, "all same as white woman."

South Pacific.

HURRICANE AT RAROTONGA AND MANGAIA.

Mr. Gill, the well-known missionary who is now in this country, sends letters to the papers, giving an account of a hurricane in these islands. The following extract is from Mrs. Gill:—

"This day fortnight we were visited by a fearful hurricane. It began early in the morning, and increased with awful violence until three o'clock in the afternoon. Upwards of 260 houses have been destroyed; two chapels were unroofed, and one laid in ruins. Great numbers of cocoanut trees were snapped asunder, and not a few torn up by the roots. The breadfruit trees that remain are stripped of their bark. There is not a banana or plantain tree standing, and our mission premises, so pleasant and fertile a few days ago, are now a desolation. About midday, I and my babes left our house and took shelter in a hut near the Makatea rock. The sea at our station rose thirty feet above its usual level, several immense blocks of coral were thrown up, and a wide, strong, stone jetty, built seven years ago, from the settlement to the beach, was completely swept away. Women and children were early taken to the caverns of the Makatea. Our family and that of Sadaraka, the native teacher, were the only two that remained at the station. At sunset the fury of the storm had somewhat subsided, and we returned to our house. Our loss is great, and we think lightly of this, as we sorrowfully remember the wreck of a Tahitian schooner within a short distance of our shore, in which ten poor creatures lost their lives. The captain was on shore, and thus escaped the disaster; and two natives, after being in the sea eighteen hours, were drifted on shore alive on a part of the cook's galley. The following morning a poor black man from Carolina Island, was washed on land dead and fearfully mutilated. Amidst all this trouble we hear no complainings from our poor people—they are cheerfully rebuilding their houses and chapels, but it will take two years before the island can be restored to its former state."

"Isaia Papehia," the well-known native teacher of Rarotonga, who visited this country ten years ago, writes to me:—"A terrible storm has come upon us here. It has been as destructive as the one you knew twenty years ago. Our plantations and houses are destroyed. The chapel at Arorangi is unroofed, and the chapel at Ngatangiia is in ruins. We are in great distress. Will you not compassionate us?"

West Africa.

CHRISTIANITY IN LIBERIA.

From the *African Repository* we learn that Liberia holds a sea-coast line six hundred miles in length, and extends into the interior, on an

average, about fifty miles. The entire population of the republic, including the aboriginal inhabitants of the country, is about 500,000. Of these 12,000 are Americo-Liberians, *i. e.*, the families of those who have emigrated from the United States, and those who have become connected with them by marriage. To these may be added thousands of natives, who have become civilized and enlightened through their influence—making a community of not less than 25,000, enjoying the blessings of civilized life under a government of their own, with the English Bible in their hands, and all speaking the English language.

There are in the republic proper about forty churches, embracing five denominations, namely: Methodist, Baptist, Presbyterian, Episcopalian, and Congregational. In most or all of these churches there are regular Sabbath-schools and Bible-classes, that contribute more or less every week for missionary purposes. With the exception of a few individual missionaries, both the ministry and membership of the churches are coloured persons. So the Church of Christ is, we trust, firmly and permanently planted on the coast of Africa, and is constantly affecting, civilizing, and evangelizing the tribes of the interior. God has promised that Ethiopia shall stretch out her hands to him; has prepared the agents by overruling the wicked cupidity of man; has transported these agents to the field, and is there giving them a constant blessing.

The American Colonization Society is receiving calls for help to remove to Liberia more numerous and pressing than ever before. In addition to many who are seeking passage in the coming spring, the applicants received for emigration this fall include *998 persons* from the following named localities:—

Knoxville, Tenn., 200; Sparta, Ga., 46; Macon, Ga., 288; Columbia, S. C., 205; Newberry, S. C., 200; Berty county, N. C., 25; Abingdon, Va., 16; Albemarle county, Va., 12; Chillicothe, Ohio, 6. Total, 998.

These persons are highly recommended for intelligence, morality, and industry. Dr. E. M. Pendleton, who has manifested much interest in the company at Sparta, Ga., writes: "The emigrants are families of men, women, and children. Some mechanics, some farmers, most of them the better class of freedmen, can read and write, and are intelligent and religious." The Rev. W. H. Robert thus speaks of the applicants at Macon, Ga.: "I think they are very worthy and reliable men, and trust they will be a blessing to Africa. We will be able to form those Baptists of them who go out now (thirty or forty) into a church, and ordain a pastor for them, who will accompany them—Rev. Jack Robinson; a good preacher, and I think an humble and devoted Christian man."

The American Colonization Society has purchased a new ship, the Golconda, 1016 tons, to carry emigrants to Liberia. Besides this, Messrs. A. S. and W. G. Lewis, Boston, have already dispatched the brig Times, said to be the forerunner of a line of four vessels from that city to Liberia. Messrs. Ogden and Roberts, New York, have also placed the brig Ann as a regular trader between this city and the African republic.

British Columbia.

TOUR OF THE BISHOP OF COLUMBIA.

The Bishop of Columbia, in a letter dated Vancouver's Island, communicates the following interesting intelligence:—"I have recently returned from an interesting visit to the Tsimsheans at Metlahkatlah, where, I am thankful to say, the work of God continues to prosper.

"Assisted by the Rev. A. Doolan and Mr. Duncan, I carefully examined about 100 catechumens, many of whom had been several years under preparation, and on Whit-Sunday baptized of them thirty men and thirty-five women, in all sixty-five adults.

"I truly believe most of these were sincere and intelligent believers in Christ—as worthy converts from heathenism as have ever been known in the history of the Church.

"The mistake sometimes made in saying that the only hope of missionary labour is in the young, and that little may be expected from adult heathen, receives encouraging contradiction here from the number of elderly persons who give every proof of the sincerity of conversion.

"At the same time the young are growing up with all the more hope from the Christian example of their parents and friends.

"The Female Institution has borne good fruit in planting out one set of young women in domestic life. The present inmates are nearly of an age to follow, and others are waiting to supply their room. The arrival of the Rev. F. and Mrs. Gribble will be of great advantage to this part of the work, and will relieve Mr. Duncan of a most difficult duty, but one which he has admirably discharged.

"Mr. Duncan's influence is great upon surrounding and even distant tribes, who frequently

ask for teachers to come and reside amongst them; and it is of much importance that the present opportunity should not be lost, for terrible are the evil agencies for effecting the deeper contamination and rapid destruction of the native race of this country.

"Besides this mission to the Tsimsheans, two other centres urgently call for the Gospel—Fort Rupert, and Queen-Charlotte-Islands—from which may be reached 5000 Indians, speaking the Quoquolt, and the same number speaking the Hydah tongues. Two missionaries should go to each.

"For the Tsimsheans there needs an addition of three labourers—one to assist Mr. Doolan, on the Nass River, a second to reside at Fort Simpson, and a third to go to the Skeena river, south of Metlahkatlah.

"Metlahkatlah is destined to become the centre of the northern missions on this coast, and probably of just trade, from which Christian civilisation may spread around. It would be desirable to have an institution for boys as well as girls, from which might be drafted the future teachers of the tribes, leading eventually to education for the ministry.

"It is of consequence to make this mission strong with the earnest life of faithful missionaries from the mother land."—*Church Missionary Intelligencer.*

Brazil.

PROTESTANT CHURCHES AND MISSIONS.

In 1859 the Rev. A. G. Simonton reached Rio de Janeiro, not knowing whether it would be possible to preach publicly to the natives. The study of the language, and frequent services in English for the benefit of our countrymen, occupied the first year of his stay. In July, 1860, he was joined by the Rev. A. S. Blackford and wife, of the Presbytery of Washington, from which date regular services were held in the English language.

In December of the same year Mr. Simonton made a journey in the province of Sao Paulo, selling and distributing Bibles and tracts. Finding thousands of German Protestants located in colonies in various parts of the province without any of the means of grace, it seemed that a missionary to them would find an open door into the heart of Brazil, and that the results of his labours would be most important in connection with direct efforts to reach the natives. To this work the Board of Missions appointed the Rev. F. J. C. Schneider, who arrived at his post in December, 1861.

In January, 1862, the Lord's Supper was celebrated for the first time, one American and one native convert being received as the first fruits of our mission. Since that date the communion has been regularly administered, and converts received on every occasion except one. At present there are upon the roll of the Church of Rio de Janeiro fifty-four names, and two have been dismissed by certificate to other churches. Of these, all are either Portuguese or native Brazilians except seven, and all have been received upon profession of their faith except three. The power of the Spirit has attended the preaching of the Gospel, so that the work has been one of love and joy.

Early in October, 1863, a new station was begun by the removal of Mr. Blackford to Sao Paulo, the capital of the adjoining province, about 300 miles distant from Rio de Janeiro, and the seat of a law school, attended by some 500 young men from all parts of the Empire. There he opened a room in his hired house, and has regularly preached the Gospel with encouraging success. A Church organization has been effected, and fifteen converts received to its communion. The number of hearers increases, and our faith that great results will be achieved is being confirmed. In one of his journeys brother Blackford made the acquaintance of a Romish priest, known to be Evangelical in his views, and as the result, this man is now an ordained minister of our Church, doing good service for the cause of Christ.

The labours of brother Schneider among the Germans, though continued with perseverance, have not been so fruitful as had been hoped. For this reason, as well as the necessities of the work among the natives, it is probable that our mission will preach no longer in the German language.

Toward the close of 1865 a third Church was organized at Brotas, in Sao Paulo, formerly the parish of Senhor Conceicao, the priest already mentioned. Eleven were received at the first communion, and seven at a succeeding. The history of this little Church would make a most interesting page in this sketch; but to do it justice would lead us beyond the limits of what is necessarily a brief *resumé* of our work. From one of the members of our Presbytery now in the States, the Churches may have an opportunity to learn, as did the Church at Jerusalem, how that God has shown his mercy to the Gentiles.—*Christian Intelligencer.*

The Cyclone in the Bahamas.

The following, from the Rev. D. Kerr, a native missionary of the Baptist Society, relates only to the Turks' Islands Government. It describes the effects of this frightful storm in the islands of Grand Cay and Salt Cay, the former containing about 3000 persons, the latter 1000. We (the Committee of the Baptist Mission) have taken measures to send immediate assistance, and shall be happy to receive from our friends contributions of clothing and money to assist the sufferers in this terrible calamity. As the islands depend on importation for food, the danger of starvation is imminent.

"Last Sunday we were called to witness the horrors and sorrows of one of the most terrific hurricanes ever known in the western hemisphere. Turk's Islands now present one broad scene of desolation. I thank God for my escape from death or broken bones; I found refuge in the kitchen, after being thrown about in the yard for several hours together by the violence of the storm. The shutters of the house were blown away, and in the rooms were pools of water. The new study is totally destroyed. The number of houses totally destroyed is not less than 100, including chapels and school-rooms. Twenty persons were found dead under the ruins of their houses; three times that number had their legs and arms broken or dislocated, and badly cut by timber as they moved about in the storm seeking shelter. Hundreds of persons are now living in the chapels and Mission-houses entirely destitute of food and clothing. Only two families connected with us have saved their houses and the little all that was in them. The Government have established soup kitchens, where the unfortunate sufferers daily get, by ticket, a pint of soup, of beans, salt pork, and meal dumpling, just to keep them alive. The inmates of the asylum are houseless and dispersed abroad, and the prisoners—some under sentence of two years—are released. There is no difference—the good and the bad, the young and the old, all alike wait upon the charity of the Government. Provision is very scarce, and unless there be an arrival, in a little less than ten days the result may be dreaded. Salt Cay being much lower land than this, and more exposed to the east and north-east winds, whence the storm came, is still more fearfully shattered. The two seas met from the east and west and formed an embankment at the centre of the Salt Pond. Vessels of 500 tons and upwards were violently thrown up into the land, if land we may call it, covered with water five feet deep. Five persons were crushed to death, one an excellent member with us, besides the drowned bodies of sailors picked up about the beach from vessels which had been blown off and foundered at sea. Out of upwards of 150 houses at East Harbour, 17 are now standing, and the whole island a lake deep enough for large craft to sail about in safety. We have not yet heard from the lower Caicos, but we have reason to expect the worst.

"On the whole, this colony is an awful state—every prospect blasted. But we know it to be the righteous judgment of the Almighty, whose power and authority no mortal can dictate or resist.

"The promptness of the Government, assisted by the clergy, in this season of distress, is highly commendable. There is no want of sympathy and energy on the part of President Moir and the Council, as far as in them lies, to stay the hand of famine that threatens the colony.

"With regard to myself, I must candidly confess my real embarrassment. Can I, dear brother, obtain any assistance from our friends in England? Notwithstanding the loss of all my best clothing, spoiled by the water in the house, and all my little provision which I had been economizing to make hold me out the balance of the year, I divide every day my morsel of bread with the numerous destitute around my door. I am in a measure worse off than others, as many would expect charity from me although they might excuse others. I am aware I have no more salary due me for this year, as you have intimated in your last letter. So I can only appeal to our kind Committee to consider this unexpected distress, in which I have suffered and our Mission is impoverished."

SUGGESTIONS AND REPLIES.

THE WEEK OF PRAYER.

Evangelical Alliance, 7, Adam Street, Strand,
London, W.C., 7th December, 1866.

The Secretaries present their compliments to the Editor of the CHRISTIAN WORK, and will feel obliged by his inserting the enclosed important communication from India in the next issue.

"The following letter, which came too late to allow of the suggestion being adopted in the circular invitation for the January Week of Prayer, 1867, is earnestly commended to the sympathy and prayer of God's people at that time.

"JAMES DAVIS, *Secretary.*

"HERMANN SCHMETTAU, *Foreign Secretary.*

"Evangelical Alliance,

"7, Adam Street, Strand, W.C.

"TO THE COMMITTEE OF THE EVANGELICAL ALLIANCE, LONDON.

"Coonoor, Neilgherries, India, August, 1866.

"DEAR BRETHREN,—A few Christian friends, representing various denominations and missionary societies, having met together at Coonoor on Monday, the 13th August, unanimously resolved to ask the co-operation of the Evangelical Alliance in an effort, in entire dependence upon the Divine blessing, to rouse the Church of Christ throughout the world to more united and extensive effort, and more special and earnest prayer, on behalf of India and its perishing millions.

"We rejoice in the existence of such a medium as the Evangelical Alliance, through which, irrespective of denominational and sectarian distinctions, the sympathy and prayers of all who love the Lord Jesus Christ may be enlisted for the furtherance of every object which contemplates the glory of God and the extension and establishment of the Redeemer's Kingdom of righteousness and truth, and we feel assured that, so far as lies in your power, you will endeavour to promote the great object we have in view. In addressing you at present, our principal object has reference to the arrangements for the forthcoming "Week of Prayer," which, under the Divine blessing on your annual invitations to its observance, has now become an established institution throughout Christendom.

"Without in the slightest degree under-estimating the claims of other heathen nations, or seeking to divert Christian sympathy and prayer from other and equally urgent and hopeful spheres, we are, at the same time, deeply impressed with the conviction that India has claims upon British Christians and the Church of Christ at large which no other heathen nation possesses.

"We doubt not you will heartily sympathize with us in this conviction, and will deem it unnecessary for us to enlarge upon this point in support of the request we are about to make, especially as, in prospect of the 'Week of Prayer,' we contemplate issuing an Appeal, and hope to secure for it a wide circulation through the medium of religious periodicals, in which we shall endeavour to remind Christians of their duty and responsibility with reference to India and its evangelization.

"We would, however, in support of our request, recall to your remembrance the fact that India was the birthplace, so to speak, of the annually-recurring hallowed season of refreshment and blessing to the Universal Church—the 'Week of Prayer.'

"We respectfully submit the following request for your prayerful consideration, and we sincerely trust that it will meet with your cordial approval and support:—

"That in preparing, as usual, the programme for the forthcoming 'Week of Prayer,' one of the days be allotted to special prayer on behalf of India, and that you would kindly co-operate with us in arranging that, upon the day fixed, the subject of India and its evangelization be brought very prominently before the minds of the Lord's people.

"May we not hope that, without further comment, this request will so commend itself as to secure your hearty co-operation?

"With our earnest prayer that God may bless, very abundantly, all your efforts for the promotion of His glory, we remain, dear Brethren, yours faithfully,

JOHN G. HALLIDAY, Lieut.-Colonel, Chairman; JOHN LOWE, M.R.C.S.E., Medical Missionary L.M.S., S. Travancore, Secretary; G. STAPLE DOBBIE, Lieut.-Colonel H.M. 14th Regiment N.I.; W. W. SCUDDER, M.A., Secretary American Arcot Mission; THOMAS STANES; SAMUEL MATEER, Missionary of London Missionary Society at Trevandrum; ROBERT GROVE; H. W. H. COX, Lieut. Madras Staff Corps; A. BUHRER, Missionary of the Basel E. M. S.; JACOB CHAMBERLAIN, M.A., Missionary of American Arcot Mission.

"The following are suggested as suitable subjects for prayer:—

"For the Government, the Viceroy, Governors, and all in authority—for guidance in legislating and administering the laws. For Native Rajahs, Princes, Dewans, &c. For peace and prosperity.

"For Europeans, Americans, Residents of other nationalities, and Eurasians in India, Civil, Military, and Commercial; for grace to enable them to be living witnesses for Christ. For Bishops, Chaplains, and Ministers of the Gospel, whose special sphere of labour is among our fellow-countrymen in India. For our Soldiers and Sailors.

"For Missionaries and their Families; that grace wisdom, and prudence may be imparted, that all may be united in heart, love, and zeal for the accomplishment of the one great object, the advancement of the Redeemer's Kingdom. For their health, help in the acquisition and use of the language, and in gaining a knowledge of the people, so as to promote, more effectually, their social, moral, and spiritual advancement.

"For the Native Church; that it may receive a rich baptism of the Holy Spirit. For Native Missionaries, Pastors, Evangelists and Catechists; that their preaching and teaching may be characterised by greater earnestness, power, and success. For Church Members. For Young Converts exposed to temptation and persecution. For all who have renounced heathenism and are under Christian instruction, but, as yet, are merely nominal Christians. For the Children of Native Christians and the rising generation in India.

"For Educational Institutions, Government Colleges and Universities, Seminaries and Training Institutions, Zenana Work, Mission Boarding Schools, VillageSchools, &c. For a blessing on Young Men's Christian and Literary Associations, Lectures, Bible Teaching and Christian Vernacular Literature.

"For the Heathen. That the higher classes may be more effectually reaches and influenced by the truth. That the spirit of inquiry awakened in the minds of the educated classes may lead to a saving knowledge of the truth. For the speedy overthrow of Mohammedanism, Popery, and every other prevalent system of error and superstition. For a rich blessing on Bazaar preaching, Bible and Tract Distribution, Medical Mission Work, Itinerancies among the Heathen, and every other Evangelistic Agency in operation.

"That God would sanctify all the painful dispensations of His providence which have affected, or may still be affecting, the people of India, and overrule all for the promotion of His own glory.

"For British, American, and Continental Missionary Societies and their Directors, and for all auxiliary organizations for the advancement of the Lord's Work in India. That Christians everywhere may be stirred up to take a deeper and more prayerful interest in the cause of Missions to the Heathen, and that a host of young devoted men in our Churches, Colleges, and Universities may be moved to consecrate their life and energies upon the Altar of Missionary Service."

LITERATURE.

A LIFE of Whately was demanded in the interests of English literature:* and when Mr. Fitzpatrick, years ago, hurried into the press some "anecdotical memoirs," it became yet more apparent that a genuine biography was needed. The evident haste; the uncritical greed for stories good or bad, authentic or unauthentic; the want of information; the sneering tone perceptible when even good taste would have forbidden it; and the absence of any clear estimate of the man; excited all the greater interest in the expected memoir by Miss Whately. That interest has been more than met in two of the most interesting volumes of biography that have been issued from the press for many years. Nothing could be simpler or more unobtrusive than the editing, and the story is made to tell itself in a series of letters as remarkable as any work that was published by the writer. It was perhaps scarcely a woman's place to depict the great struggle of the Archbishop's public life, to unfold the strange and perplexed history of those sad Irish questions into which he was thrown, and with which he was identified for thirty years; nor was it perhaps a daughter's place to estimate the relation of her father to modern thought, or his influence and position as a writer and theologian. These are omissions that we expect; that Mr. Merivale, whose additions are often admirable, does not supply; and that we must admit from some other hand. But there is a picture of character that it would become every Englishman to study; and the sketches of Whately as he was at home and among his friends are both excellent for their fullness and delicacy, and are absolutely necessary to any fair understanding of what he was. He lived with an extraordinary energy and did the work of many men. A voluminous author, a painstaking prelate, practically a statesman in

* *Life and Correspondence of Richard Whately, D.D., late Archbishop of Dublin.*" By E. JANE WHATELY. In 2 vols. London: Longman. 1866.

the government of an island which is harder to rule than any kingdom, he found time for a voluminous correspondence in which questions are not hurriedly begged as letterwriters beg them now, but argued with a thoughtful patience; and he made a happy leisure about him for his children and his friends that to most men with not half his work would have seemed impracticable. He saved the Irish Church at a crisis when it seemed hopelessly gone, and he built up the vast system of popular education in Ireland—sufficient monuments of his sagacity and earnestness in his adopted country: yet, while in Dublin, he was simply Archbishop, and as such was he feared, or disliked or revered—reverence only from the few, persistent hostility and abuse from the many—to the rest of the world he was little known by his diocese, but everywhere by writings which won for him a wider influence over men's minds than was enjoyed by any contemporary writer. The memoir is not without faults, chiefly that of avoiding a full narrative of events, some parts even obscure and all but unjust. No sufficient warrant, for example, is given, for the strong expressions in the correspondence about the desperate state of the Irish Establishment in 1832; and it might be supposed that Dr. Carlile was a merely nominal member of the Board of Education, though the form and the books, and the early success of the National System were owed as much to him as Dr. Whately. The following extract gives a pleasant picture of the less known side of a very honest and noble life that was strung to the very highest sense of duty. His life as a Churchman cannot be condensed, though of that, too, much that was unknown cannot be too widely read,—his charities, for instance, which absorbed the entire income of his see, so that he not only accumulated nothing, but paid the interest on his insurances out of his private means:—

"The chief part of the year was then passed by the whole family at Redesdale. The easy distance from Dublin enabled him to be at the Palace for transacting business between breakfast and dinner; and he always returned home with a holiday feeling, whatever work he might have to do there in thinking or writing. To the last, however, the giving and receiving of entertainments was a service of duty. His habits were now pretty much as they continued through life; he rose between seven and eight, and employed himself while dressing in meditating the subjects of letters, sermons, or literary undertakings. He then spent an hour, less or more, in his garden. He took delight in performing the ordinary garden operations with his own hands; sometimes working hard at digging, lopping boughs, or felling trees; at other times engaged in the lighter occupations of budding and grafting, in which he displayed much skill and ingenuity. His love of animals of all kinds was a striking feature in his character. There was scarcely a living creature, whether high or low on the scale of animated nature, which he did not take a pleasure in taming and watching. He could not walk round his meadows without stopping to lure the cows to follow him to be fed with branches. He breakfasted late and irregularly, but he liked to have his family and friends sitting with him to converse; and this was often the time when his thoughts would flow forth most freely to others; sometimes throwing out in conversation the rough draft of some future work; sometimes giving a young person present a lecture on logic, or Greek, or mathematics, or political economy. The middle of the day was devoted to business and literary labours; but when in the country half hours were snatched for rambles or gardening. Nor were these seasons of exemption from mental toil; for, as his friend has observed, it was his habit while apparently absorbed in some experiment on shrub or tree, to meditate over the sermons or essays he had in hand; and often he would remark that almost every tree and bush in his shrubbery walks was associated in his mind with some one of his various works. In the early part of the evenings, while with his family, he generally read to himself, and enjoyed listening at the same time to music. He knew little of the art, and cared little or nothing for the classical or scientific; but any marked and simple melody pleased him, and he had a remarkably active and retentive memory for favourite tunes, asking for them again and again, and even recollecting them when played to him in his last illness. He played well at chess and backgammon, and often found it a recreation after the business of the day; but reading was his most usual evening employment. He read with great rapidity, and had a remarkable power of seizing and retaining the cream of every book he took up, even those which he had seemed to 'skim through.' For tales and novels, except a few old favourites, he cared little. His favourite light reading was in the way of travels, natural history, arts, and inventions, and books of stirring adventure, especially descriptions of savage life and of characteristic manners and customs in various countries. He retired at an early hour to his study, and was generally engaged in writing till late at night."

Beside these may be set the following incidents of his last days, when he lay dying of gangrene, that hurt him "as if red-hot gimlets were being put through his leg:"—

"One day early in August, when I went out to see him, on my entering the study, he looked up, and said, with tears in his eyes, 'Have you ever preached a sermon on the text, "Thy will be done?" How did you explain it?' When I replied, 'Just so,' said he; 'that is the meaning;' and added, in a voice choked with tears, 'But it is hard, very hard sometimes, to say it.' . . . . As his powers gradually decayed, the exertion of holding a book had to be discontinued; but he listened with constant interest to reading aloud, and this was now his chief resource. One of the last things read to him in the garden had been the proof sheets of his daughter's second volume on 'Ragged Life in Egypt.' . . . His helplessness was now so great that he who had all his life waited on himself could not lift his hand to his mouth, or turn his head. Yet never did a murmur escape his lips. . . . . One of his daughters stooped down and kissed his forehead. He awoke, and in the confusion of sudden waking, said, with a little nervous irritation, 'Ah! you should never wake an invalid.' Sometime afterwards he sent for his daughter, and said, 'I am afraid I spoke petulantly just now, and I am very sorry for it. I beg your pardon.' . . . . One day he said, 'Read me the eighth chapter of Romans.' When Dr. West had finished the chapter, he said, 'Shall I read any more?' 'No, that is enough at a time; there is a great deal for the mind in that.' He dwelt especially on the 32nd verse—'He that spared not his own son,' &c. . . . . A little before this one of his friends that were attending him remarked that his great mind was supporting him. 'No, it is not that which supports me. It is faith in Christ; the life I live is by Christ alone.'"

The biography of Paul has an undying interest; and, though life after life has been published of late years, another is sure of a welcome.* Dr. Howson's share in the large work on Paul's Epistles qualified him to write better than any other Englishman the life which he threw into the form of Hulsean Lectures; it is by him also that Besser's more practical, indeed, homiletic biography was fittingly introduced to English readers; and the sketches he has thrown together for the *Sunday at Home* occupy a place of their own. Written to pictures they are distinct pictures themselves, written for edification they are simple and devout; and taken together as they are issued now, they form a connected story. The illustrations are graceful, picturesque, and well produced, but deficient in character. If Schnur's noble illustrations were issued at a cheap rate in sets, each of which would embrace a period or a book, the people would gain a pleasure as yet confined to a few, and the taste for Scripture illustration would receive an elevation that it greatly needs.

If Dr. Howson re-writes the story of the Missionary, Mr. Ferguson writes well the story of his Chamba Mission. The little tract which appeared three years* ago has now swelled into a volume.† The mission success, and the mode of it, and the everyday incidents of a missionary's life, are described with a simple fullness that is graphic, and maintains the interest of the reader throughout. Nor is there any concealment of mistakes, but frank confession of them, such as the adoption of the plan of saying nothing at first to the converts about caste. There is an individual force about Mr. Ferguson's work which is encouraging, and which, if accompanied by faith, and preserved from crotchets, must tell upon the population he has singled out.

We have next a deeply interesting memoir,‡ placing before us the character of a devoted Christian layman, whose career, though brief, was such as to render his memory fragrant both in India and in his native Edinburgh. Robert Brown was possessed of many attractive natural qualities; but when, at Bombay, he became a subject of divine grace, he found cause to confess that he had lived "a quarter of a century without God in the world." His progress in the Christian life was unusually rapid and steady. He became a blessing to the European society of Bombay, but he also exerted himself unceasingly to promote the spiritual and temporal interests of those classes which lay beyond the pale of Christianity and civilization, and his efforts seem to have been honoured with much success. On returning to his native land, he devoted the small remnant of his remaining strength to home missionary work. His short life was ended in his native city; and "the tidings of his death filled many a lowly dwelling with mourning." The narrative is simple and interesting, and the diary of its subject, along with his letters, gives a vivid impression of his character. He seems, indeed, to have been a living illustration of the

* *Scenes from the Life of St. Paul, and their Religious Lessons.* By the Rev. J. S. Howson, D.D., with Illustrations by Paolo Priolo, Esq. London: *Religious Tract Society*, 1866.

* *A Voice from the Himalayas.*

† *A Narrative of the Chamba Mission for the years 1864 and 1865.* By Wm. Ferguson. London: *Nisbet*, 1866.

‡ *Passages in the Life of an Indian Merchant; being Memorials of Robert Brown, late of Bombay.* Compiled by his sister, Helen Colvin. *Nisbet & Co.*

text: "Not slothful in business, fervent in spirit, serving the Lord." His natural energy, taste for natural scenery, and kindly humour, seem to have been elevated and sanctified by his Christian faith and zeal. To young men entering on a commercial career, this book would be an invaluable companion, as proving that "earnestness in religion is quite compatible with diligence in business." As the biographer justly remarks, "were the remembrance maintained, as it was by him, that the eye of the Searcher of hearts rests on every dealing, every bargain, every engagement, surely we should hear of fewer startling failures and disgraceful bankruptcies, fewer wild and questionable speculations." The work deserves extensive popularity.

Autobiographies have been of all kinds, but the nearest approach to that of a thief is the life of Moore Carew. We have another book in which a thief tells his own story, but it is the story of penitence and conversion, and although there are expressions and ways of thought easy to cavil at, the book is a genuine and very peculiar one.* In good circumstances, tempted to forge cheques, sent to gaol, led to God through the chaplain, and now preaching to others; less forward than most autobiographies, and as minute in its details as a diary, this little volume will encourage many to be more hopeful about God's word.

The *Pulpit Analyst* seems to be another *Homilist*, with the defects of that publication, and without its excellence of execution.† It aims to give fresh skeleton sermons, which those who have time may read; and those who have none had better not preach. Sometimes the sermons are in full, and essays appear among them; and there is a homiletic analysis of the New Testament, and a construing of the Gospel of John for those who do not know Greek. A student will likely find some hints and stimulus in the volume.

What Dr. Parker exhibits a skeleton, Dr. Norman Macleod presents clothed in flesh and blood,—a series of sermons almost unique in character, and that those who could not hear them will be very thankful to read.‡ They were preached to the lowest class of working men whom for some years back Dr. Macleod has gathered about him near his own church; men who have sometimes been for eighteen years without crossing the threshold of a place of worship, who came in their plain working dress, too poor to have another, who but for this service would have sunk out of sight in the slums and wynds of Glasgow. They have met thus for years, between one and two thousand of them, the door jealously guarded against any who are not of their order; and they have sent off every winter numbers of men and women to their first happy communion, the vacant place quickly filling up behind. Of this fine experiment we have a part of the fruit in a dozen of sermons such as few working men have heard before, and such as, if spread widely among them, must work inestimable good.

Characteristics of Christ's Teaching are drawn by Dr. Vaughan from the *Sermon on the Mount*, and need no other mention to make them welcome wherever their author's name is known.* No preacher of our time has carried to the same perfection the art of simple and thoughtful homily, united with a plain, sensible, and scholarly exegesis. His large knowledge of human life, his tender and wide-spread sympathies, his clear statement of principles, of conduct, and his thoroughly evangelical morality, find nowhere happier illustrations than here.

Dean Alford examines the teachings of the same Master from another point of view,† and has written a little book which will soon be indispensable to all ordinary readers of the New Testament. Taking up the Gospel and the Acts of the Apostles, he examines each in detail, analyzes their contents, pourtrays their writers and their periods, and corrects the more feeble and sometimes mistaken or obscuring renderings of the Authorized Version. "It is a common trick," he says, "of those who depreciate all revision of our Authorized Version to charge those who publish abroad the necessity for such correction with *want of regard for the sacred text*. It is strange that it has never occurred to them, that, just in proportion to a man's reverence for the sacred text, will be his anxiety to see it brought as near as possible to its original purity." The corrections are carefully made; and the

* *The Riches of Grace; being the Narrative of the Conversion of F. H., and of the Lord's dealings with him.* London: *Morgan and Chase*, 1866.

† *The Pulpit Analyst.* Edited by Joshua Parker, D.D. Vol. I. London: *Jackson, Walford, and Hodder*, 1866.

‡ *Simple Truths spoken to Working People.* By Norman Macleod, D.D., one of Her Majesty's Chaplains. London: *Strahan*, 1867.

* *Characteristics of Christ's Teaching, Drawn from the Sermon on the Mount.* By the Rev. C. J. Vaughan, D.D. London: *Strahan*, 1866.

† *How to Study the New Testament.* By Henry Alford, D.D., Dean of Canterbury. London: *Strahan*, 1866.

work, when completed, for this is evidently but the first volume, will put within the hand of every man who has a New Testament the soundest result of modern criticism, and will help thousands to understand the books, and the force and beauty of many passages, as they never did before. Dean Alford has done a public service, for which he deserves public thanks.

An intelligent Essay on the Authenticity of the Gospel History* has this interest added to a subject so often and exhaustively treated, that it comes from Calcutta, that it was addressed to educated Bengalis, and that the argument is well and briefly put, so that persons with little leisure for large treatises may find much in this. Having shown that there is a set of Christian documents acknowledged to have been written from twenty to thirty odd years after the death of Christ, and that may therefore be taken "to represent the belief of the first generation of Christ's followers," the writer notices the full accordance of these epistles with the Gospels in the principal tenets of Christianity, and their agreement in historical facts, and showing the same harmony besides in the Book of Revelation, whose genuineness and early date he contends were fully admitted by the destructive criticism of the day, he argues that the Gospels could not have been written to fit into the Epistles, but that the Epistles can only naturally follow the Gospels.

Forty years ago Mr. Grenville commenced to study the harmony of the Gospels with the help of Archbishop Newcome.† Forty years have witnessed almost a revolution in the science of Biblical criticism, and the number of students has multiplied in a greater proportion as the sources and accuracy of our knowledge have been increased. Wieseler, Grenwell, and Robinson have all trodden the same field, every part of which has been investigated with an almost microscopic diligence, and every Life of Christ has sifted the old argument and confirmed or unsettled the old arrangement. Mr. Grenville, however, has stuck to his labours, correcting as he saw cause, and now produces his own harmony with apology for coming so late. It is clearly arranged, with 650 facts on one side of the page, and the parallel authorities from the Gospel on the other; and will be found as convenient a summary as most people would desire. The dates are fixed according to a chronology, of which we are promised a late analysis and defence; but, meanwhile, it would have been well if the year and month, both Jewish and Christian, had formed an additional column, an advantage which a new edition might accord to those who will use the book.

Of pleasant gift books for Christian families, *The Apsley Annals** are sure to be one at this gift-making season; a pleasantly told set of tales well threaded together, good wholesome reading, that will also fulfil the author's desire of "successfully beguiling a weary hour." *Evelyn Gray*† is a slight story with a better intention than execution,—the influences of a girl who is introduced to us as a quiet, misunderstood, pious boarder at school, and disappears on her way to mission life in Africa.

We have received the following:—

Christianity among the New Zealanders. By the Right Rev. William Williams, Bishop of Waiapu (Seeley); *On Sherman's Track, or the South after the War.* By J. H. Kennaway (Seeley); *The Past and Future of the Kaffir Races.* By the Rev. W. C. Holden (66, Paternoster Row); *Essays.* By Dora Greenwell (Strahan); *The Higher Education of Women.* By Emily Davies (Strahan); *Essays for the Times on Ecclesiastical and Social Subjects.* By James H. Rigg, D.D., (Stock); *Ecclesia Dei* (Strahan); *The Autobiography of a French Protestant Condemned to the Galleys for the sake of his Religion* (Religious Tract Society); *Wealth and Warfare.* By Jeremiah Gotthelf (Strahan); *The Complete Works of Thomas Broks.* Vols. II. and III. Edited by the Rev. A. B. Grosart (Nichol); *Atonement.* By the Hon. Somerset R. Maxwell (Yapp); *The Life and Light of Men: an Essay.* By John Young, LL.D. (Strahan); *King on Jonah; Rainold on Obadiah and Haggai; Marbury on Obadiah and Habakkuk; Bayne on Ephesians; Hardy on the First Epistle General of St. John; Gouge on the Epistles to the Hebrews,* Vol. I. (Nichol's *Series of Commentaries*), and the following Pamphlets:—*The Revelation: how is it to be interpreted?* By Philip Henry Gosse, F.R.S. (Morgan); *Unitarianism not Christianity, a Letter to a Friend.* By E. H. Weekes. (Morgan.)

* *The Authenticity of the Gospel History.* By the Rev. C. B. Lewis. Calcutta: *Baptist Mission Press,* 1865.

† *A Chronological Synopsis of the Four Gospels.* By H. Grenville. London: *J. R. Smith,* 1866.

* *Apsley Annals Preserved in Proverbs.* By the Author of *Village Missionaries.* London: *Seeley,* 1867.

† *Evelyn Gray: or the Power of Christian Influence.* London: *Morgan,* 1866.

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